NYPL RESEARCH LIBRARIES
3 3433 06824400 7

New York Public Library

Rev. William H. Treadway

Collection

Purchased May 1st 1897.

2 F L
Clark

W. H. [illegible]
New York City
30th December, 1880

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS.

Look unto me, and be ye saved, all the ends of the earth.

Isaiah, 45 : 22.

Flocking to Christ as clouds, and as doves to their windows.

Isaiah, 60 : 8.

THE

JOURNEY TO HEAVEN;

ILLUSTRATED IN FIVE SERMONS;

TOGETHER WITH OTHER DISCOURSES,

APPROPRIATE TEXTS, HYMNS, ETC.,

INTENDED

FOR THE BENEFIT OF FAMILIES, SABBATH-SCHOOLS, PRIVATE INDIVIDUALS, AND CONGREGATIONS WHO ARE WITHOUT A PREACHER.

BY REV. HENRY P. CLARK.

NEW-YORK:
PRINTED BY JOHN A. GRAY & GREEN,
Nos. 16 and 18 Jacob Street.

THE NEW YORK PUBLIC LIBRARY
99666
ASTOR, LENOX AND TILDEN FOUNDATIONS.
1898.

PREFACE.

The author of this small work has, for a long time, felt an anxious desire to take an active part in the fulfillment of the command of our Lord and Saviour Jesus Christ, who said, "Go ye into all the world, and preach the Gospel to every creature;" and also said, "Lo, I am with you alway, even unto the end of the world." It is a blessed privilege to go where Jesus goes, and to converse with souls who are under the influence of the Holy Spirit, and endeavor to persuade them to go to the fountain of eternal life, where they may drink and never thirst again.

With great joy the author has sometimes felt that he could leave home, dear friends and relatives, to go into the destitute portions of the world, and tell the story of the dying love of Jesus to poor sinners; thus pointing them to "the Lamb of God which taketh away the sin of the world." But health and circumstances have hitherto prevented. He has, therefore, prepared this earnest and candid appeal to his fellow-mortals, bound to a long eternity from whence there is no return, with a prayerful hope that it may be instrumental, under God, in leading some never-dying souls to believe on the Lord Jesus Christ, and thus be eternally saved.

It is earnestly desired that the solemn warnings and kind invitations from God's word (together with all that is agreeable to his will) contained in this small offering to Christ and to the world, may resound through the valley of the Mississippi, over the Rocky Mountains, through the golden regions of California and Oregon; through the North, through the South, and all parts of the land. Also, that it may be read on the trackless ocean, and be instrumental in the conversion of the abundance of the sea to God. The design is, to have it go where

the Gospel is seldom, if ever, preached; also, in other regions and destitute islands of the sea; and wherever the Lord may be pleased to send it; that it may be read by troubled ones, who may feel as the Psalmist did when he exclaimed, "No man cared for my soul;" and that it may be read to them who cannot read for themselves: that they, too, may hear of the dying love of a crucified Redeemer, and learn to pray to him who came to seek and to save that which was lost.

In a few fleeting years, at most, the writer expects to be laid in the cold grave or the silent tomb; his voice will soon be hushed in death. But he does hope that (although he may be consigned to the narrow house, and devouring worms may move upon the lifeless tenement of clay) this imperfect appeal may be echoed through different regions, and over the briny ocean; and that the Spirit of the Lord may move with all his quickening and regenerating power upon the hearts of those who may read or hear it, and induce them to set out on the journey to heaven by yielding their hearts to Christ.

May the Lord grant that it shall be so, for the great Redeemer's sake!

ARRANGEMENT OF SUBJECTS.

Character and Condition of the Unconverted, . . . Page 7
Genuine Repentance, ... 29
Faith in Christ, ... 44
Fervent Prayer, ... 62
Praise and Thanksgiving to God our Saviour, ... 76
Eternal Salvation, ... 97
The Worth of the Soul, ... 123

THE

JOURNEY TO HEAVEN.

SERMON I.

THE CHARACTER AND CONDITION OF THE UNCONVERTED.

"God be merciful to me a sinner."—*Luke*, 18 : 13.

When souls set out on the journey to heaven, they see the necessity of making an effort to gain that celestial abode. In order to do this, they must have some idea of their own character and condition before their God, to whom they are accountable for all their doings in life. The supplicant in the text denominated himself a sinner, feeling, no doubt, that he deserved no better appellation. When sin enter the world, the character and condition of man was entirely changed. Instead of being surrounded with paradisiacal light and glory, he became enveloped in the dark and dismal shroud of sin and wickedness. Instead of developing the image of his Maker, it was that of the wicked one. In consequence of the fall of our first parents, all men are sinners; yet there are two classes, the penitent and impenitent; the converted and unconverted. In this discourse

I design to illustrate the character and condition of impenitent sinners—souls out of Christ, unreconciled to God, and unprepared to appear at the judgment-seat of Christ.

1st. I remark, their character is that of rebellion against their Maker and Benefactor. God declared that the children of Israel were "a rebellious nation, impudent children, and stiff-hearted." If this was the character of the Jews, God's chosen people, undoubtedly it is the character of the Gentiles. The Apostle says, Romans, 3 : 23, "All have sinned and come short of the glory of God." Every person who lives in disobedience is lifting the puny arm of rebellion against God. "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye." Acts, 7 : 51. The impenitent roll sin as a sweet morsel under their tongue. Multitudes have resisted the Holy Ghost, to the destruction of their own souls. Some may draw nigh to God with their mouth, but their heart is far from him. The Apostle says, Romans, 8 : 7, "The carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be :" that is, so long as it remains in a disobedient state. It is said, Psalm 14 : 2, 3, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God ;" but he declares in the third verse, "They are all gone aside ; they are altogether become filthy : there is none that doeth good ; no,

not one." Man in his natural state is not inclined to do good, but to do evil. Until the mighty and free grace of God has wrought a change in the heart, he is prone to evil as the sparks fly upward. When God created the world, he looked upon his work, and it was very good. But he took a second look, Gen. 6 : 5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

As the impenitent increase in years, they become more and more hardened in sin and iniquity. As they give way to sinful desires of the soul and wicked emotions of the heart, they find that conscience becomes less and less powerful. The young man who has been brought up by pious parents, when he first begins to desecrate the Sabbath his soul trembles, as he begins to trample upon God's holy precepts with his unhallowed feet. He begins, perhaps, by riding out for pleasure, or making social visits on that holy day: conscience thunders in his ears, saying, you ought to be in the house of God, listening to the sacred truth; and if he presses on in the broad path of disobedience, he will probably seek the company of those who are ahead of him in the downward road to ruin. If his soul is still troubled on account of his sins staring him in the face, it may be, he then concludes, in order to get rid of the forebodings of his troubled conscience, to attend the theatre, the toll-gate to perdition, as it

is somotimes called. After witnessing a few nonsensical acts upon the platform of moral degradation, conscience is laid prostrate, being seared as with a hot iron. He then becomes enamored with the soul-destroying performances of the most dissolute characters. Soon he is introduced where the intoxicating cup passes jovially around; and conscience being laid in the arms of the king of terrors, he ventures to break the total abstinence pledge, which he signed when under the control of his affectionate parents. When the liquid poison begins the deadly work, his ideas begin to swell: the blacklegged fraternity gather around him like devouring beasts to catch their prey. From the theatre he is taken to the porter-house; from that to the gambling-table; thence to the dark den of vice and licentiousness, kept by her whose feet trample upon the seventh commandment of the Almighty, and whose "mouth is smoother than oil, but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell." Thus, before he is aware of it, he has plunged himself into the very vortex of ruin! The unconverted heart is prone to go astray from the path that leads to life and glory; to dishonor God, and to reject the compassionate Redeemer, who groaned and died on Calvary to redeem a guilty world.

The Apostle shows the general depravity of

mankind, both Jews and Gentiles, in the 3d chapter of Romans. He declares that they are all under sin. From the 13th to the 18th verse, he says: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes." We are further told, Galatians, 5: 19–21, that "the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."

Some are not guilty of all these sins; but all the wicked are guilty of some of them, and of course come under the condemnation of the law. They intend, perhaps, when on the very verge of the grave, to cry out for mercy and salvation from the yawning gulf before them; and thus insult the Lord of glory, (who died to redeem a fallen race,) by offering him the very dregs of their misspent lives. The impenitent do not fully know their own hearts, they do not know what they would do, if the restraining influence of God was taken away. That all-wise Being, whose knowledge extends to all things in the wide universe, has declared that the heart is de-

ceitful above all things and desperately wicked. When Hazael (who was an officer in the court of Syria) was sent to the prophet Elisha by king Benhadad, to inquire what would be the result of his sickness, the prophet informed Hazael that his royal master's disease would not prove mortal, but still that he would not live. And as the prophet proceeded to predict that Hazael would be elevated to the throne of Syria, and that he would be guilty of a series of most horrible cruelties, Hazael exclaimed, "But what! is thy servant a dog, that he should do this great thing?" yet the very next day he stifled king Benhadad to death, took the throne himself, and in process of time perpetrated all the barbarities that Elisha described.

Some men become so wicked, no doubt, that if they had the power, they would not only remove their fellow-mortals from earthly thrones, but would tear the Almighty from the throne of heaven, and usurp the royal seat themselves. Christ, speaking to the ungodly, John, 8 : 44, says, "Ye are of your father the devil, and the lusts of your father ye will do." The devil would thrust the Almighty down from his throne, if he had the power, we all believe. There are the same wicked principles in the sinner's heart that Satan himself cherishes. They are pent up, as it were, in the heart by the restraining power of God, else they would burst out like a fiery oven in flames

of blasphemy, and awful execrations against God. The apostle says, James, 3 : 6, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison." There are those ungodly desires and principles in the unregenerate soul, that, if not restrained, would almost make a hell upon earth. Sinners left to themselves would be sure to work out their own destruction. God says of the wicked, in the first chapter of Proverbs, "Ye have set at nought all my counsel, and would none of my reproof. They hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof." Men treat God as though he was their worst enemy, notwithstanding they are receiving blessings from his benevolent hand from day to day. When we think of our aggravating sins, we may all wonder that we are not lifting up our hopeless cries in eternal torments. Sin-hardened souls reject all the offers of mercy and salvation, and bolt the door of their hearts against a compassionate Saviour. All the unconverted are inclined to walk in the path of disobedience; to "be lovers of themselves, covetous, boasters,

proud, (and sometimes) blasphemers, disobedient to parents, unthankful, unholy, and high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3 : 2, 4.

This, according to God's word, is the character of impenitent sinners. And if this be their character, their condition must be fearful indeed ; for God has declared that " the wicked shall be turned into hell, and all the nations that forget God." There is nothing that keeps wicked men out of hell a single moment, but the mere pleasure of God—the sovereign pleasure of the Almighty, restrained by no obligation whatever from letting them fall into perdition at any moment. Their feet are already on " slippery places." They are always exposed to sudden destruction, as one walking on the ice is exposed to fall without a moment's warning. Their danger is expressed in Psalm 73 : 18, 19 "Surely thou didst set them in slippery places : thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors." This is the destruction all impenitent souls are exposed to—desolation and destruction in a moment. The truth of this observation may appear from the following considerations :

1st. They are under the direct influence of Satan, whose grand object is to lead souls down to everlasting destruction. They have willingly

made themselves obnoxious to the wrath of the Almighty. They have provoked him to come out in judgment against them, by refusing his counsel and despising his reproofs. Instead of listening to the calls of mercy, they are disposed to be led captive by Satan at his will in the downward road to ruin.

2d. God is abundantly able to cast sinners down to hell at any moment. "I am the Almighty God," says Jehovah, Gen. 17 : 1. Kings and emperors may not be able to subdue those who rise up in rebellion against them, but it is not so with Him who sways the sceptre of the universe. "He taketh up the isles as a very little thing; he looketh on the earth, and it trembleth; he toucheth the hills, and they smoke." There is no want of power to destroy the wicked. They are as chaff before the mighty whirlwind, or as large piles of dry stubble before devouring flames. What is vain man, that he should think to stand before Him, at whose rebuke the earth trembles, and before whom the rocks are thrown down?

3d. Those who persevere in rebellion against God, deserve to be cast into hell. Justice cries, cut them down. The glittering sword of the Almighty is already brandished over their heads, and nothing but the mercy of God keeps it from falling at any moment. It is a slender platform (which God might justly destroy in a moment)

upon which the poor sinner stands over the great gulf of eternal ruin.

4th. The wicked are already condemned, and on their way to the world of woe. Jesus Christ declares, John, 3 : 18, 19, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Impenitent sinners voluntarily choose the way that leads to destruction. They properly belong to the dark regions. "Ye are from beneath," says Christ to the wicked. John, 8 : 23. That is, I suppose he means that they are under the influence of the wicked one from the infernal regions beneath. To that dark and dismal abode are unconverted sinners bound. It is the place justice and God's unchangeable law assigns to them : nothing but the mercy of God can save them from that dreadful destiny.

5th. It is not because God is not angry with them, that they are not consumed. "God is angry with the wicked every day." Psalm 7 : 11. That is, he abhors and detests their wicked transactions and rebellious conduct. He "will by no means clear the guilty," who continue to disobey his commands. The wrath of the Almighty is already raging against them, their damnation does not slumber ; the flames of hell

are kindled, and they, by their disobedience, are fitting fuel for eternal burning. The pit is prepared, the fire kindled, the sword of eternal justice is made ready for the dreadful work of eternal death: the great gulf has opened her mouth under them to receive their sin-polluted souls: devils are coming forth to seize their prey, at the moment God shall permit them. Like greedy, hungry lions, they stand waiting for them, confidently expecting to have them; and if God should cease to hold them back by his restraining power, they would immediately seize upon their poor souls, and drag them down to the dark and direful regions of everlasting woe and misery. The old adversary is longing for them; he claims them as his own: even the Saviour declares them to be "the children of the wicked one." Matt. 13: 38. And he will "send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

6th. It is no security to the wicked, because they see not death staring them in the face. The arrows of death may be flying thickly around them, and yet they may not discover their perilous condition, as they approach nearer and nearer to heaven's tribunal. The unconverted walk over the great gulf of eternal ruin upon a rotten covering, that is liable to let them fall every step

they take. Like one walking upon rotten ice he is in danger of being swallowed up in a watery grave, while he may think he is going on safely. "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away," says the Apostle James, 4 : 14. People sometimes appear healthy when the fatal disease lies at their very door.

7th. All the inventions of impenitent souls are no defense against their being cast into hell, while they continue to reject the Saviour. Christ puts the interrogation to the wicked, Matt. 23 : 33, "How can ye escape the damnation of hell?" Multitudes, no doubt, flatter themselves that they shall by some means escape the torments of the damned, and still continue to neglect their duty to God and to their own souls. Many have lived and died before they came on to the stage of action, with the same delusive hope, and are now undoubtedly gone to the dark abodes of the lost in hell. If we could go to the gates of that direful prison-house and converse with lost souls, they would probably tell us that they did not intend to go there to suffer eternal burnings through the countless ages of eternity; but, like Felix, when warned of their danger, only trembled, and said, "Go thy way for this time; when I have a convenient season I will call for thee." Alas! that convenient season never came; but the king of terrors came, and took us across the cold Jordan

of death, and landed our souls in this dismal place of eternal misery. Multitudes in these days are living for the present, as though there was no heaven to gain, or hell to shun. They flatter themselves that by-and-by, perhaps, they will prepare to go to heaven. But while they are crying peace and safety, the besom of destruction may sweep them into the vortex of that terrific gulf from whence there is no escape.

8th. God is under no obligations to save the wicked. He says to those who continue to rebel against him: "Because I have called and ye refused; I have stretched out my hand, and no man regarded: but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity: I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." This will be the most dreadful condition of all the finally impenitent, who refuse to hear the calls and invitations of God; who would have none of his counsel, and despise all his reproofs. They will be cast into hell, there to eat of the fruit of

their own ways, and to be filled with their own wicked devices. Every soul that lives, refusing to hear the solemn warnings of God and the kind invitations of the Saviour, is liable to be given up to hardness of heart and blindness of mind, and eventually to suffer everlasting punishment. God has promised to save none except those who repent and believe on the Lord Jesus Christ. He is under no obligation to hold back the execution of his awful threatenings upon the impenitent, nor to hold the poor sinner out of hell a single moment. It is only by the goodness and mercy of God, that the unbelieving and disobedient are out of the flames of that dreadful lake into which the fallen angels were cast, and are "reserved in everlasting chains under darkness unto the judgment of the great day." We are all offered salvation as free as the air we breathe, without money and without price. God sets life and death before us, and tells us the result of choosing either of them. If we choose the road that leads to destruction, in the day of judgment we shall be found to be speechless, not having a word to say why sentence of eternal death should not be pronounced against us. If God calls and we refuse, if he stretches out his arm to save us and we regard it not, his throne will be for ever spotless, although we may be writhing under the torments of the direful prison-house of the ungodly while eternal ages roll around. We may see, then, that

the condition of all the impenitent is most alarming, and fearfully perilous indeed. Nothing but the air in the hands of an incensed God holds them out of the bottomless gulf of everlasting woe and misery. The danger of delaying repentance for a single hour is fearfully great. The bow of God's wrath is bent, the arrow of eternal vengeance is prepared. Justice strains the bow, and points the arrow at the seat of life: nothing but the mere pleasure of an offended God, without any promise to withhold the arm of justice a single moment, keeps the arrow from being made drunk with the heart's blood of the rebellious sinner. If God should withdraw his hand from holding the flood-gate, it would fly open, and all the fiery floods and fierce billows of his wrath would come upon you, my dear impenitent friends, with omnipotent power. If your strength was like Samson's, it would be no defense against the arm of the Almighty. You might be swept away with the besom of destruction at any moment the Lord should see fit. Listen to what is said respecting the wicked, within the sacred pages of the Holy Bible: "Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest: this shall be the portion of their cup." Psalm 11: 6. Dying fellow-mortal, can you endure that tempest? Can you drink that woful cup? Further it is written: "Therefore will I also deal in fury; mine eye shall not spare, neither will I

have pity: and though they cry in mine ears with a loud voice, yet will I not hear them." Ezek. 8:18. This God says of those who are guilty of abominable deeds, and thus provoke him to anger by their ungrateful conduct. Further he says, Deut. 32:41, "If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me." We sometimes read of the fury of God, as in Isa. 59:18: "According to their deeds, accordingly he will repay fury to his adversaries:" again, Isa. 66:15: "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." Woe to that immortal being upon whom the glittering sword of the Almighty shall come, and upon whom his vengeance and fury shall be poured out in the most terrific flames of fire. "It is a fearful thing to fall into the hands of the living God," says the Apostle; and Christ declares, Mark, 16:16, "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." And speaking of the finally impenitent, Matt. 25:46, he says, "These shall go away into everlasting punishment." When once the soul is lost, it is eternally lost. "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1. When the yawning gulf of eternal ruin opens its mouth, and receives

the finally lost into her fiery bosom, the wailings of the bottomless abyss will commence, never to end while eternal ages roll their ceaseless rounds. We may learn from this subject the danger of delaying "repentance toward God, and faith in the Lord Jesus Christ," without which we can never enter into heaven. By neglecting to prepare to meet our God in the day of judgment, we may grieve away the Holy Spirit, and thus seal our eternal condemnation. Truth rejected, benumbs the soul; repeated admonitions resisted, harden the heart and blunt the mind. The parable of the rich man who lifted up his eyes in hell, being in torments, and cried for the cooling touch of a Lazarus' finger to alleviate the torments of the flame, is a solemn warning to all who are out of Christ, not to neglect the great salvation which is offered so freely, without money and without price.

It is supposed that many have sinned away their day of grace, long before death came to remove them to their direful abode in the gloomy regions of everlasting despair. I once heard it related of a man who was old in sin and hardened in iniquity, that he was in great distress of mind; and being urged to repent and believe in Jesus, he declared there was no mercy for him, and pointed to the very spot where he grieved away the Holy Spirit for the last time. It seemed the horrors of hell had already got hold of him: the anguish of his soul was so great, that he tore

the hair from his own head by handfulls; but he found no relief for his troubled soul! "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," says the Apostle, Eph. 4:30. All who are not sealed by the Holy Spirit unto redemption, will be sealed unto eternal condemnation. And I do not suppose that it is impossible for persons in the morning of life to sin against the Holy Ghost, so as to be given up to hardness of heart and blindness of mind, and left to "eat of the fruit of their own ways."

I once read an account of the death of a youth of sixteen. The writer says he was the son and hope of pious parents, and the favorite of a large circle of associates. He had listened to parental faithfulness urging him to immediate repentance, and warning him, by a brother's recent grave, of the danger of delay. He listened with respectful attention; but the alluring pleasures of youth dazzled his eyes, and he resolved to leave religion for a future day. One evening he met a circle of youthful acquaintance; it was a gay and thoughtless one. In the midst of their mirth his eye fell on a hymn-book; he opened it and read:

> "And must this body die?
> This mortal frame decay?
> And must these active limbs of mine
> Lie mouldering in the clay?"

He laid down the book and forgot its warning voice. No doubt, he grieved away the blessed

Spirit, that otherwise might have made him an heir of heaven and of glory. "Late that night," says the writer, "he came to my chamber, breathing short, and laid down by my side. After some time, he turned to me and said, 'Will you get up and get me a glass of water? I feel unwell.' I arose and called the family: he was manifestly ill, but not apparently in immediate danger. The next morning he was worse: a physician was called, but did not understand his case. Search was at length made, and it was found that by mistake he had taken a dose of deadly poison. The hand of death was then upon him. For three hours his body was writhing in agony; but that was forgotten in the more excruciating agonies of the soul. His minister told him of a merciful Saviour. His father, kneeling by his bedside, poured out to God the most agonizing prayer that language could express. His mother exclaimed, 'O! my son! my son!' until she swooned and sunk upon the floor. As he tossed from side to side, he cried out, 'O Lord, have mercy on my soul! O my God, have mercy on me! Mercy! mercy! mercy!' and then reaching out his hands toward his father, he exclaimed, 'I am lost! I am lost! am I not, father?' His breath grew shorter and his voice fainter, until, raising his hands as if he would cry mercy once more, he then expired." The writer was the brother of the dear youth; and he remarks that fifteen years had

rolled away since; and yet the heart-rending cry was echoing in his ear, "I am lost! I am lost! am I not, father?"

Dear impenitent friends, by the dying groans of that dear youth, by the bloody sweat of Gethsemane, and by the flowing blood of a crucified Redeemer, I beseech you to prepare to meet your God without delay. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isa. 55 : 6, 7. Lay right hold of this blessed invitation now. It may soon be too late; knock at the door of mercy, before it is bolted against you for ever; make the soul-saving resolve, "as for me, I will serve the Lord." Will you do it now? All heaven is waiting to know or hear your decision. The carrying angel may be hovering over you to hear your answer, and take it up to heaven. O, will you not fill heaven with joy, and your own heart with love to God, by repenting and believing in the Lord Jesus Christ, who died to save you? "Come, for all things are now ready. The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Rev. 22 : 17. Drink, then, dying sinner, from the fountain of

heaven, and be for ever blessed in glory; embark on board the good ship Zion; let religion take the helm; and let the sweet and gentle breezes of the Spirit and of heaven, and not the strong tempests of angry passions, fill your sails; then you will soon be wafted into the heaven of eternal rest. You will either rejoice in heaven, with all the blood-bought throng in the blessed mansions of light and glory; or you will mingle your shrieks and groans with the wailings of the dark and dismal prison-house of everlasting despair. You will either be an heir of glory and a joint-heir with Jesus Christ, or you will be a poor beggar, in all your rags of self-righteousness, to be cast into hell, where you will be denied a drop of water to cool your parched tongue while writhing in the furnace of God's eternal and overwhelming wrath. "Choose ye this day whom ye will serve." God is waiting to be gracious. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die." If you turn not, you will seal your own condemnation for time and for eternity! If you would go home to glory, rejoicing in the God of your salvation—if you would meet your pious father, mother, brother, sister, or that dear child that died in the arms of mercy, at the right hand of Christ, and with them walk the golden streets of the New Jerusalem, then "repent and

be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts, 2 : 38. "Look unto me, and be ye saved, all the ends of the earth : for I am God, and there is none else." Isa. 45 : 22. This is a voice from heaven ! Listen to it while the door of mercy is open, or you will be eternally lost ! Dear impenitent fellow-mortals, traveling to the judgment-seat of Christ, O, consider the fearful danger you are in ! It is a great lake full of the fire of Almighty wrath that you are hanging over, suspended by the slender thread of life in the hand of God ! O ! cry out, in the language of the text, "God be merciful to me a sinner !" before he lets you drop. May the Lord help you so to do ! AMEN.

Time is winging us away
To our eternal home;
Life is but a winter's day,
A journey to the tomb.

SERMON II.

GENUINE REPENTANCE

"God be merciful to me a sinner."—*Luke*, 18: 13.

This is the cry of a broken heart and a contrite spirit; it is the cry that moves the benevolent bosom of our heavenly Father; it is the language that angels delight to hear; it is the petition that causes joy through all the realms of glory in the presence of the holy angels of God. In the former discourse, I endeavored to illustrate the character and condition of impenitent sinners; and as the heaven-bound soul can approach that celestial city only by taking the steps required by the Redeemer, who has declared that "except ye repent ye shall all likewise perish," I purpose to consider the next step after the soul is convicted—which is to exercise Godly sorrow for sin, or evangelical repentance. It is my design, therefore, in this discourse, to show the nature of genuine repentance; and in order to exhibit it in the most convincing manner, I shall attempt to illustrate it, in contrast with proud hypocrisy and high-handed rebellion against God.

The two characters mentioned in the parable of which the text is a part, were both of them

professedly engaged in prayer; yet one of them, we may suppose, was a proud, boasting hypocrite, and the other a true penitent. "The Pharisee stood, and prayed thus with himself, God, I thank thee, that I am not as other men are—extortioners, unjust, adulterers, or even as this publican."

Then he began to boast, and tell how many good deeds he had done; but there was no humble confession of sin. It was not so with the poor publican; he "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying: God, be merciful to me a sinner!" Here was one of the most important petitions that was ever offered up to God, and also an humble confession of sin, both contained in only seven words.

Those two men were specimens of the two characters which I propose to consider: namely, the true penitent, and the rebel against God. The repentance exercised by a true penitent is the effect of a clear and impressive apprehension of the infinite purity of the divine nature, to which sin stands opposed as darkness is to light; of the goodness of God, whom it has offended and dishonored; and of his mercy in Christ, the serious consideration of which is sufficient to melt the hardest, and to subdue the most stubborn heart. "Godly sorrow" for sin, hatred of it, prayers for deliverance from it, a purpose instantly to forsake it, and the commencement of a course

of resistance and mortification, are the ingredients or the fruits of repentance. It is necessary that a man should see that there is something wrong in himself, or otherwise he will not repent: he sees nothing to repent of. If he is convinced of sin, and does truly repent, he sees that he has abused the goodness and mercy of God all his days; that he has sinned against the Redeemer, who died that he might live. His sins roll up mountain high, while he sinks down under the awful load of sin and guilt; feeling that God would be just, if he should sweep him away with the besom of destruction, and launch his guilty soul into the caverns of everlasting despair. He who truly repents is a beggar at the feet of Jesus: he receives the gift of eternal life, becomes an heir of glory, and a joint-heir with Jesus Christ. The proud hypocrite, who will not humble himself, will be a beggar in the bottomless pit, amid the flames that will never cease to burn, when it is too late to receive any good gift from the hand of divine mercy. He may there lift up his eyes amid the torments of the damned, and beg for the cooling touch of Lazarus' finger dipped in water, but it will all be in vain.

There is that which is called repentance; yet it is not unto life eternal. Judas "repented himself," but it was not evangelical repentance. Christ says, "By their fruits ye shall know them." Judas, by his immediate conduct in put-

ting an end to his existence, and thus for ever barring the door of heaven against himself, gave a most cogent demonstration that his repentance was not true and genuine repentance. Saul, the first king of Israel, showed some signs of repentance when he found he had been in the power of David: he wept, and even professed to pray that the Lord would reward him good for that he had done unto him that day; yet his subsequent conduct showed that it was not the repentance required by the Gospel. True repentance involves in it hatred of sin, and leads to the turning away from it: there was nothing of this kind in Saul, the son of Kish. His whole life showed that he was an impenitent sinner, especially the tragical act by which he closed his life. But it was not so with Saul of Tarsus: his inquiry was, "Lord, what wilt thou have me to do?" His subsequent life was a demonstration that he had exercised "repentance toward God, and faith toward our Lord Jesus Christ." So I believe it is with every true penitent. His or her desire is, to know what can be done for the glory of God, the honor of Jesus Christ, and the salvation of souls. They feel a particular desire to obey the commands of God: they do not embrace the antinomian principle, and contend that they are not under obligations to obey the law of God, because they are under grace. Christians will for ever be under the law, as a rule of obedience, but not as

a sentence of condemnation. The real Christian feels that it is not only a duty to serve God, but he feels that it is a blessed privilege to be adopted into his family, and permitted to cry, Abba, Father. He goes to his duty, not as the unfaithful servant to his task, but with a cheerful, obedient heart; feeling that it is his meat to do the will of his heavenly Father.

The walk and conversation of men generally manifest, in some measure at least, the true feelings of their hearts. Our Saviour tells us, Matthew, 12 : 35, that "a good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things." So it was with the pious and wicked kings of Israel and Judah. David, Jehoshaphat, Hezekiah, and Josiah were great blessings to the kingdom over which they reigned. God was worshiped "in the beauty of holiness," and the people led on in the path of truth and righteousness. But Jeroboam and Ahab were a terror to all around them. Their influence had a most ruinous effect: it was calculated to change the nation into a horde of profligates. They brought destruction upon the people, and, no doubt, condemnation upon their own souls. Nero, the first great persecutor of the Church, who lived in the first century, was one of the most hard-hearted and blood-thirsty tyrants that ever reigned over any people. It was during

the time that he was emperor, and by his order, perhaps, that Paul was beheaded, and Peter crucified at Rome. He seemed to delight in acts of cruelty, and especially in the destruction of Christians. History states that some were covered over with the skins of wild beasts, that they might be torn to pieces by the dogs; some were crucified; while others, having been daubed over with combustible materials, were set up as lights in the night-time, and thus burned to death. For these spectacles Nero gave his own gardens, and at the same time exhibited there the diversions of the circus, sometimes standing in the crowd as a spectator himself. The contrast between this rebel against God, and Alfred, king of England, was great. Alfred was no doubt a true penitent; his life was a cogent demonstration that he had truly repented of his sins and given his heart to the Saviour. It appears that he was a man of prayer, and delighted in making everybody around him happy: he did much for the promotion of religion and the cause of Christ, in which he seemed to be heartily engaged. Julian, the apostate, professed to repent, I suppose, but his subsequent conduct was a convincing proof that if he repented at all, it was a false repentance; he sought to destroy the Christian religion and its ministry, by depriving them of their schools and the means of education. He avowed it as his object, to show the falsity of the Scripture predictions respecting

the temple; and for this purpose he gave orders that it should be rebuilt, and the Jews' worship set up again. But, as historians relate, he was utterly defeated; balls of fire issuing out of the foundation, scattering the materials, and overwhelming the workmen with terror. He fell in battle, fighting against the Persians. Finding himself mortally wounded, he received a handful of his own gushing blood, and threw it up toward heaven, as it is supposed by historians, in malignant spite against Christ; who also add, that, as he hurled the blood upward, he cried, Thou hast conquered me, O Galilean!

Thus we see that the most obdurate soul, that will not repent, eventually finds a conqueror. Where there is genuine repentance, there is always unreserved submission of the heart to God. Self-deceived persons, and hypocrites, profess to have submitted their hearts to God; but it is more the fear of hell, than submission to God.

The prodigal son went home to his father with a submissive heart, willing that his father should do with him as he pleased: he even proposed to take the place of an hired servant, after he had confessed his sin and thrown himself upon the mercy of his father. A man in an unregenerate state, and afterward in a state of humility and penitence, may be represented by a man in a vast howling wilderness, wandering about from place to place; he finds no delightful spot where he can

be permanently happy. He is always imagining that he sees a situation some distance from him, where he can enjoy the pleasures of life. He struggles hard to gain the point; and if successful, when he arrives at the spot, or gains his object, the bubble breaks; there are no such joys there as he anticipated; he is sadly disappointed: but as he casts his eye on further still, he fancies that now he has certainly discovered a situation which is very desirable: he rushes on; is again and again disappointed. If conviction approaches, he begins to say to himself, Ah! there are no joys, no pleasures, after all my efforts, in this wild wilderness. Hark! what thunder is that I hear: "Thou shalt have no other gods before me." O, I have always loved the vanities of this world, my silver and my gold, better than the God who made me. But O, what vivid lightning I see! ten loud peals of thunder I hear, saying in substance, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself." But alas! I have never loved God, I have never loved my neighbor; I have loved myself supremely. O, where shall I go! how shall I escape this tremendous storm! I will go and do some good deed, I will try to make myself better. I will recollect all the benevolent acts of my life, and summon them all together; I will present them to God and tell him that I have done some good

deeds, that I am not so bad as some of my neighbors. But O, my soul! what hailstones are these sweeping away my good deeds? and what waters are these overflowing all the benevolent acts of my life? Ah! what shall I do? I hope I have done some good. I will go and make a long prayer; but I see fire in the very direction which I was going. O, what fierce lightnings! what heavy peals of thunder I hear from that awful mount yonder! I cannot pray: I'll go to that praying neighbor in yonder little cottage; but alas! the wilderness is all in flames between me and his humble abode. What voice is that I hear, saying, "My son, give me thine heart!" is it the voice of that God whom I have disobeyed all my days? But my heart is not fit to give to God: I will go to yonder fig-trees, and there I will weep over my sins and the wickedness of my heart, until I have become better: but fire in that direction also! O, I see the fierce wrath of God descending: ah! what a storm is gathering around my poor soul! There is but one way left for me: I will go to my minister, and tell him that I am a poor troubled soul; perhaps he can help me. But O, what mountain is this rising up before me? On its top I see inscribed selfishness, covetousness, then Sabbath desecration, evil speaking, hatred, malice, envy, wrath, unholy desires, and at the very bottom, "enmity against God." Alas! they are my sins—the very sins which I have

committed. O, what hateful monsters, all staring me in the face! They were committed against a just and holy God; they were instrumental in driving the cruel nails into the hands and feet of the Son of God, whose heart's blood was drawn by the accursed spear on calvary. Lord! I am guilty, guilty, guilty! I have set at nought all thy precepts, I would have none of thy reproof; and now if thou dost mock while fear is upon me, thy throne will be spotless. I richly deserve thine indignation and wrath. My life has been all wrong ; I have abused thy goodness and mercy, I have trampled under my polluted feet the precious blood of Jesus Christ; sin I have rolled as a sweet morsel under my tongue, high-handed rebellion has been my daily practice ; but, O my God, this howling wilderness is in flames all around me! O, whither shall I flee! Ah! the fires of hell are kindling all around this guilty soul of mine ; they draw nearer and nearer ; I am completely shut up, surrounded by the awful fires of God's fierce wrath and indignation. If he truly repents, his language is, "God be merciful to me a sinner;" I lay down all the weapons of my rebellion at thy feet ; I am a poor sinner; I abhor myself: Lord Jesus, save or I perish. Blessed be the name of the Lord Jesus Christ, whose hand of mercy has taken off that awful load from my guilty soul, and snatched me from the eternal burnings of God's fierce wrath, which

was kindling all around my trembling soul! Truly, he is "the chiefest among ten thousand," and the one "altogether lovely." He is the very friend I need; why have I never loved him before? I sought for friends where I could never find them that were able to make me permanently happy; I have turned my back, and bolted the door of my heart, against the only friend that was able to save me from eternal ruin. I will now go to my impenitent relatives and acquaintances, and tell them what a glorious friend I have found; I will take them by the hand, and try to persuade them to give their hearts to the Saviour, that they may escape the woes and miseries of the second death, and enjoy with me the smiles of Jesus, the favor of God, and the happiness of heaven. These, dear friends, are some of the exercises and volitions, I believe, of a soul that truly repents, and passes "from death unto life, from the power of Satan unto God." After the regenerating power of the Holy Ghost has made a new creation in the soul, the heart goes up in love, praise, and thanksgiving to God, and to Christ for his goodness and mercy in delivering it from the bondage of sin and Satan, and bringing it into the glorious liberty of the blessed Gospel; and then, in love for souls, with an anxious desire that they may be brought into the fold of Christ. Before the sinner repents and submits to Christ, self seems to be inscribed on everything he does. It is for the gratification

of his own selfish heart that he daily labors: he puts God last, least, lowest. O, how the impenitent abuse God, the greatest and best of beings! But the man who has truly repented, does all for Christ: he delights to honor God, and does everything with an eye single to his glory. To fear God and keep his commandments, is the end and sum of religion. Without genuine repentance this is never done.

Dear impenitent friends, we see the importance and nature of true repentance; without it you must be eternally miserable! Everything but sin and the adversary of souls seems to say, repent. All else in heaven and in earth, wisdom, reason, virtue, benevolence, your own soul's best interest cries, repent. Jesus Christ says, Luke, 13: 3, "Except ye repent, ye shall all likewise perish." Saints and angels anxiously desire you to repent, that they may rejoice over you. Your pious friends, and even the lost man in hell, no doubt, would send to you, if he could, as well as to his "five brethren," and beg of you to repent. God himself calls to you, saying, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." Ezek. 18:30 Dear friends, without repentance you are in an awful condition. You are blind, you are in prison, you are captives, you are caught in the snare of the devil. God says, by the mouth of the prophet Isaiah, speaking of Jesus Christ, "I the

Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness from the prison-house." Isa. 42 : 6, 7. Again; the apostle Paul says, 2 Tim. 2 : 25, speaking of the servants of the Lord, that they must in meekness instruct "those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

This is your most dreadful condition, dear impenitent friends: led on in darkness, captives to sin and Satan! Would you be delivered from this perilous situation? there is but one way by which you can escape: repent, and "believe on the Lord Jesus Christ, and thou shalt be saved." Hear what he says, Isa. 61 : 1, "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek: He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Christ was engaged fulfilling this prophecy more than eighteen hundred years ago, as you will see by reading the 4th chapter of Luke. He is still engaged in this glorious work; he is the only one that is

able to set you free. It may be that some of you have been called to part with a darling child, which was taken away by the cold hand of death. You may recollect with what anxiety you sat by its dying pillow, and saw the pale countenance, while the little sufferer's tender bosom was oppressed by the raging disease, whose pulse beat fainter and fainter; and your troubled heart was overwhelmed with grief while you beheld the glare of death upon its eyes, and with the kind parental hand you wiped away the cold sweat of death from its little forehead. It may still be fresh in your mind, that the heavings of its tender bosom were fainter and fainter, until the king of terrors made the fatal grasp upon its little heart-strings, while the spirit fled, and left the clayey tenement in the cold arms of death. That dear babe, I have no doubt, has gone home to Jesus, where "there is joy in the presence of the angels of God over one sinner that repenteth." O then, dear dying friends, hear the calls of the Gospel: "Repent, and be baptized every one of you, in the name of Jesus Christ." Acts, 2 : 38. Hear what Christ says: "Repent ye, and believe the Gospel." "Him that cometh to me, I will in no wise cast out." "I am not come to call the righteous, but sinners to repentance." O, repent then, father, mother, son, or daughter, repent; cry out, "God be merciful to me a sinner!" and let that dear child, that little saint of God, rejoice over you, now in the

arms of Jesus, while all the angels of the Lord rejoice, and the whole retinue of heaven exclaim, ‘ Glory to God in the highest!”

(L. M.)

“ Come, gracious Spirit, heavenly Dove!
With light and comfort from above;
Be thou our guardian, thou our guide,
O’er every thought and step preside.

To us the light of truth display,
And make us know and choose thy way;
Plant holy fear in every heart,
That we from God may ne’er depart.

Lead us to holiness—the road
That we must take to dwell with God;
Lead us to Christ, the living way,
Nor let us from his precepts stray.

Lead us to God, our final rest,
To be with him for ever blessed;
Lead us to heaven, its bliss to share,
And drink our fill of pleasure there.”

SERMON III.

FAITH IN CHRIST.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—*Hebrews*, 11 : 6.

It is indispensably necessary to comply with the requisitions of the Gospel, in order that we may arrive safe in the kingdom of glory, and inherit eternal life. Faith is commanded in the common language of the Scriptures; it is the hinge on which the whole evangelical system turns. If we would honor and please God, we must exercise faith; but in order to do this, we should understand what faith is: I therefore purpose in this discourse,—

1st. To show the nature of faith:

2d. The necessity; and

3d. The benefits derived by the exercise of faith in Christ.

1st. The nature of faith. Different kinds of faith have been enumerated by theologians, and are mentioned in the Scriptures. There is what is called historical faith, which is a simple assent to the truth of revelation, and may be found frequently in unregenerate men. It is an assent

which we give to any credible history, and is a simple act of the understanding.

This is the only faith produced by a rational demonstration of the truth of revelation, without the regenerating power of the Holy Ghost. Sceptical hearers may become convinced of the truth of the Bible, and yet be such kind of believers as was Simon Magus, and many others who have perished in their sins. Devils have historical faith; they "believe and tremble." James, 2:19. Their faith appears to go beyond the faith of some who do not deny the truth of divine revelation. Many persons will sit under the dispensations of God's word, and hear the most solemn warnings, the kindest and most melting invitations of the Gospel, the warmest entreaties of Christ and of God to be reconciled to their Maker, and yet appear to be as unaffected as the stones in the streets; they do not even tremble. Another kind of faith is called temporary faith. It consists in such a persuasion of the truth of religion, as is accompanied with some impressions on the conscience and affections.

Of this kind is the faith of what may be called "stony ground" hearers. It does not proceed from a mind enlightened by the Spirit of God, a heart renewed by the power of the Holy Ghost; hence when troubles arise and it is exposed to severe trials, it fails. "For when tribulation or persecution ariseth because of the word, by and by he

is offended." Matt. 13 : 21. On this account it is called temporary faith. Some who have this kind of faith may appear to run well for a long time; but when severely tempted and tried, they, like Judas, will yield to the temptation, and "crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6 : 6.

The third kind of faith which I shall mention, is called the faith of miracles; by which is meant, a persuasion supernaturally wrought in the mind of the person that God would perform some miracle by him or for him. Of the former persuasion our Lord speaks, when he says to his disciples, "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you." Matt. 17 : 20. To the latter persuasion he referred when he said to the two blind men who besought him to have mercy on them, "Believe ye that I am able to do this?" And it was found in the cripple of Lystra, of whom it is related that Paul "perceived that he had faith to be healed." Acts, 14 : 9. It is evident that this kind of faith was exercised by particular persons only, and in a particular period of the church.

The faith mentioned in the text is, no doubt, what is called saving faith. By it the salvation of the Gospel is received and enjoyed. It is also called justifying faith: by it we receive the par-

don of our sins and the gift of "eternal life through our Lord Jesus Christ." It is a firm unlimited trust in God our Saviour. 2 Sam. 22:3. Evangelical faith is an act of the mind, by which it assents to truth upon the bare testimony of God. Upon the subject of salvation through the blood of Jesus Christ, nature is entirely silent; reason says nothing, because she is profoundly ignorant. We therefore rely solely upon the word of God as the only demonstration of this great and fundamental doctrine of the Bible. Paul gives a definition of faith in the first verse of the eleventh chapter of the epistle to the Hebrews, "Now faith is the substance of things hoped for, the evidence of things not seen." The soul that exercises evangelical faith, believes he shall see God's promises all fulfilled, and that he shall enjoy the happiness of heaven. These things are hoped for, and although in the future, yet faith gives them subsistence, or rather is itself their substance. The man who exercises faith in the Lord Jesus Christ, has heaven already begun in his soul; he has tasted "that the Lord is good and gracious;" Christ is formed in him the hope of glory; a flame of sacred love is kindled up in his bosom; he has sweet communion with God he has a foretaste of heaven; it "is the substance of things hoped for." He has such a confident expectation of "things hoped for," upon the security of the divine promise, and such a power-

ful conviction of "things not seen," but of whose certainty and importance there is such a full persuasion, that they act upon his mind in a great measure as if they were present; therefore it is "the evidence of things not seen."

The faith of the Gospel, then, is that emotion of the mind which is called trust, or confidence exercised toward the moral character of God, and particularly of the Saviour. This trust or confidence was the faith of Abraham. It may be illustrated from two passages of Scripture: the first is Hebrews, 11 : 8 : "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went." In this passage of Scripture it is declared that Abraham was called to go into a distant land, and that, in obedience to this call, "he went out, not knowing whither he went." It is further declared, that he went by faith; that is, the faith so often mentioned in this chapter. That this was evangelical or justifying faith is certain; because at the close of the preceding chapter, it is mentioned as the faith by which "the just shall live." It is styled in the text, the faith without which it is impossible to please God. It is the faith with which "Abraham offered up Isaac;" with which Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt;" with which believers are said to "desire a better country, that

is, an heavenly ;" and on account of which "God is not ashamed to be called their God," and to reward which he is said to have "prepared for them a city," or in other words, heaven with all its glories. See Hebrews, 11 : 6, 16, 17, 26.

The whole chapter is employed in unfolding the nature of this virtue. Faith is here described by its effects, and by the effects which it has actually produced. The persons mentioned in this chapter lived long before Christ made his appearance on earth : they all had faith in Christ to come ; we have faith in Christ as the Messiah who has already come. We "live by the faith of the Son of God." Gal. 2 : 20. The new-born soul trusts in Christ's merits for salvation, not in his own. He believes that the atonement which Christ has made is sufficient to atone for all his sins : he believes that Christ's righteousness will be imputed to him for his benefit ; that Christ's atonement and Christ's obedience will be placed to his credit, as it regards the satisfaction of the law of God ; and that by the mercy of God through Christ Jesus he shall receive the pardon of all his sins, and a title to eternal life beyond the grave. "He that believeth on the Son hath everlasting life." John, 3 : 36. "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life ; and I will raise him up at the last day." John, 6 : 40. The Christian relies upon these and

other like promises; he believes 'on the Lord Jesus Christ;" he trusts in God; he hopes to be saved through the atoning blood of the Saviour. This is the faith of the Old Testament, and also of the New. "Though he slay me, yet will I trust in him," says Job, chapter 13 : 15. "I trust in the mercy of God for ever and ever." Psalm 52 : 8. "I will trust in the covert of thy wings." Psalm 61 : 4. "The righteous shall be glad in the Lord, and shall trust in him." Psalm 64 : 10. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." Psalm 125 : 1. "Who is among you that feareth the Lord? Let him trust in the name of the Lord, and stay upon his God." Isa. 50 : 10. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is!" Jer. 17 : 7.

In various places in the New Testament, this exercise of the mind is called by the names, trust and confidence. "And in his name shall the Gentiles trust." Matt. 12 : 21. "For therefore, we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of those that believe." 1st. Tim. 4 : 10. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3 : 14.

The principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by

virtue of the covenant of grace. It is founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing "with our spirits that we are the children of God;" which Spirit "is the earnest of our inheritance," whereby we are sealed to the day of redemption. See Rom. 8 : 15, 16 ; Eph. 1 : 13, 14.

2d. The necessity of faith. And first I remark, God is worthy of our confidence : he has never done anything to lead us to distrust him ; he fulfills all his promises ; they are all yea and amen in Christ Jesus. To distrust and disbelieve God, would therefore be not only casting contempt and reproach upon our Maker, but it would be the ruin of our souls. The Saviour saith, "He that believeth not, shall be damned." Mark, 16 : 16. Again ; faith in Jesus Christ is the only possible union between man and his Maker.

God, in the covenant of redemption, has promised to receive, justify, and save for ever all who are Christ's "at his appearing ;" that is, all who become his by a voluntary surrender of themselves to him. The only way by which we can become Christ's is, by the exercise of faith in him as the Saviour of the world. This is the only method of becoming his, and is proposed to us by Christ himself. "Believe on the Lord Jesus Christ, and thou shalt be saved," is the sole language of the

Scriptures concerning this subject. Christ offers to save sinners who are condemned and perishing, and who are therefore utterly unable to save themselves. In this offer, he declares himself able, willing, and faithful "to save to the uttermost" all that will "come unto God by him." Now, it is impossible for us to come unto him, or to God by him, unless we confide in this as his true character, and in the declarations by which he makes this character known to us. It is impossible for us to receive his instructions, as the means of knowledge and guidance to us, in the path of duty and salvation, his precepts as the rules of our obedience, or his ordinances, as the directory of our worship, unless we confide in the character of him who has taught us as a wise and faithful teacher. It is indispensable that we confide in him as a teacher, who knows and who has told us that which is true, right, and safe for us, in these immensely important concerns.

In the exercise of this faith, or confidence, we become united to him, according to the declarations of the Scriptures, and according to all the views which reason can form of this subject, in a very near, most desirable, and most delightful union. He himself says to his disciples, John, 15 : 4, 5, "I am the vine; ye are the branches. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." St. Paul

says, "We are members of his body, of his flesh, and of his bones;" and again, "Now ye are the body of Christ, and members one of another," 1 Cor. 12 : 27; and again, Col. 1 : 18, "He is the head of the body, the church." The whole church, also, both in heaven and on earth, is exhibited as gathered under one head, that is, Christ. Eph. 1 : 10. But our Saviour himself has given us the most sublime and glorious exhibition of this subject which was ever made to mankind, in the following passage of his intercessory prayer, John, 17 : 20–24 : "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one : I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." This transcendent, this divine union, here exhibited to us as being of all possible importance, is and can be accomplished for mankind only by evangelical faith, or confidence, in Christ. To the happiness of our souls it is also indispensable that we should obey our Creator; and of this obedience evangelical faith is the only source. We cannot obey

God, except from confidence in his character, as a perfectly wise, just, and good teacher and lawgiver, who has instructed us in our true interest; a lawgiver who has prescribed wise, just, and benevolent precepts to regulate our duty. Unless we consider his precepts concerning all things to be right, we can never voluntarily obey them. Confidence, therefore, in the character of God, and in his instructions and precepts, as flowing from that character, and partaking of his wisdom and rectitude, is the true and only possible source of that spontaneous obedience which is acceptable to him, virtuous in us, and indispensable to all our real good. "Without faith it is impossible to please him."

3d. The benefits derived by the exercise of faith in Christ. It is plainly implied in the text that we may please God by the exercise of faith. The soul, therefore, that exercises faith, has the consolation that he pleases God; and if he pleases God he has his favor, which is life, and his "loving-kindness," which is "better than life." The believer in Christ is "led by the Spirit of God;" he has the assurance that he is his child. "As many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. He is at peace with God. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. 5:1. If we have exercised faith in Christ, we "have received the Spirit of adoption, whereby

we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:15–17. Christ says, speaking of his disciples, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." John, 10:28. By faith we are enabled to "overcome the world," and gain the victory over our sins. The apostle says, 1 John, 5:4: "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Christ says, Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." These are some of the benefits of "faith toward our Lord Jesus Christ."

And now, dear friends, permit me to ask, have you unbounded confidence and unlimited trust in God our Saviour? Will you lay hold of these precious promises, and believe on Jesus, who died to redeem a guilty world? It was for the benefit of poor unworthy sinners, that he left the abode of bliss and glory to visit this sin-stricken world. He was in deed and in truth heaven's great missionary. He came to gather a kingdom of which there was to be no end. When there was none to help, and no human arm that could uphold,

he wrought out our redemption in love and mercy. When this world lay in the gloomy shroud of moral death; and when the wisest and greatest philosopher on earth, or the tallest archangel in heaven, could not devise a plan to save a guilty race, his own almighty arm brought salvation! In order to accomplish this great and glorious work he suffered immensely. He exclaimed, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God!" He offered himself as a propitiatory sacrifice for sin. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." "The Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53 : 5–7. They crowned his immaculate head with piercing thorns and robed his human nature in royal mockery. And when that day arrived in which the visible heavens closed their windows, and the great luminary of earth was clothed in darkness, Jesus, the eternal Son of God, suffered himself to be nailed to the cross of Calvary. And when, from extreme pain and anguish of soul and body, he cried, "I thirst," they gave him nothing to drink but vinegar mingled with gall. But a

still higher wave rolled over his sinless soul. When all the sins of a guilty world were piled upon him, and the glittering sword of eternal justice fell upon his innocent head, the Father withdrew from him the light of his countenance, and the overwhelming wrath of Almighty God was poured out upon him as our surety. This, no doubt, was far more dreadful to endure than all his previous sufferings. He could bear the scoffs and jeers of a guilty world; the spitting, the crowning with piercing thorns, the mockery of his most bitter enemies; yes, he could endure the cruel nails that fastened him to the cross on which he poured out his precious blood without a single complaint. But when the Father forsook him and gave him over into the hands of his most bitter enemies, when all the powers of darkness were let loose upon him and permitted to do their worst, the glittering sword of eternal justice piercing his very soul, and no sweet voice from heaven to soothe his sorrows and no kind angel to strengthen him, while the sins of a whole world came down upon him with a mountain-crash—all this was too much for his human nature to bear in silence, and he exclaimed, (while his soul was made an offering for sin,) "My God, my God, why hast thou forsaken me?" The agonies of his soul in the garden brought forth great drops of blood; but on the cross the load was tremendous. There was no kind friend

that could alleviate the most excruciating pains of his soul and body: even his own dear mother was not permitted to wipe the cold sweat of death from his sacred brow. The dark vail of deep distress hung over the scene of Calvary. For six long hours he endured the overwhelming and soul-rending pains of the cross. He then said, "It is finished: and he bowed his head, and gave up the ghost." John, 19 : 30. His dying groans shook the earth; the agonies of his soul rent the very rocks, and brought forth the dead to testify that Jesus was the only one who was able to save from eternal death by a glorious resurrection unto everlasting life. All this the dear Redeemer suffered, to save you and other poor sinners from the gloomy prison-house of everlasting punishment! And now I ask, will you hesitate to trust in such a glorious, merciful, and compassionate Saviour? Are your hearts so much harder than the rocks of Calvary, that they will not break or be moved to love and adoration? Are you buried so deep in the graves of sin and wickedness, that the dying love of Jesus will not awake the slumbering energies of your soul, and bring you forth to give glory to his great name, as you travel on toward the haven of eternal rest? It has been related, that an astronomer who had long idolized his favorite science, became a zealous convert to Christianity. His intimate friend asked him, "What will you now do with your astronomy?" His an-

swer was worthy of a Christian philosopher. "I am now bound for heaven," said he: "and I take the stars in my way." If you, dear friends, set out for the kingdom of glory, with Christ above all in the soul, you may take all things else in the way which may subserve to complete the journey. Christ, by his sufferings and death, has opened a way by which God can be just, and the justifier of all them which believe in Jesus. Dear fellow-travelers to the judgment-seat of Christ, will you not believe in Jesus? Will you not put your trust in Christ for time and for eternity? Can you not say from the inmost recesses of your soul—here, Lord Jesus, I give myself away to thee: my heart, my soul, my body, my all, for time and for eternity? O, the dying love of Jesus, how great! If I had the philosophy of Athens, the golden mouth of Chrysostom, or even the tongue of an archangel, I could scarcely describe the dying love of our dear Redeemer. It is high as heaven; it is deep as the fathomless ocean; he has by his sufferings and death made a glorious atonement, sufficient to atone for the sins of all who will believe and trust in him for salvation. Heavenly food is prepared for perishing, hungry souls. His table, like his love, is without end. It encircles the earth and the ocean. All are invited to partake of the heavenly feast, (as free as the air we breathe,) "without money and without price" In the very hands which

your sins pierced, Christ now offers you the bread of eternal life. If you should refuse it, how just would be your everlasting condemnation. Christ says, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me, shall never thirst. And him that cometh to me, I will in no wise cast out." John, 6 : 35, 37. Will you not go to Jesus without delay? "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22 : 17. With Christ in your soul the hope of glory, you may glide across life's tempestuous sea in safety; yes, you may even cross the cold Jordan of death fearing no evil, and there meet a convoy of angels who will take you up to that celestial city where sin can never enter, and where sorrow can never reach your peaceful breast. There you may walk the golden streets of the New Jerusalem, and join the whole retinue of heaven to celebrate the dying love of Jesus, while eternal ages shall roll around. Lord, grant that it may be so for Jesus' sake; and to Father, Son, and Holy Ghost be all the glory. Amen.

"Rock of ages, cleft for me!
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side that flowed,
Be of sin the perfect cure;
Save me, Lord, and make me pure."

"He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."—John, 3 : 36.

(7's.)

"Lord! we come before thee now;
At thy feet we humbly bow;
O! do not our suit disdain;—
Shall we seek thee, Lord, in vain?

Lord! on thee our souls depend,
In compassion now descend;
Fill our hearts with thy rich grace,
Tune our lips to sing thy praise.

Send some message from thy word
That may joy and peace afford
Let thy Spirit now impart
Full salvation to each heart."

SERMON IV.

FERVENT PRAYER.

"Pray without ceasing."—1 *Thessalonians*, 5 : 17.

The apostle in this chapter gives several precepts to the Thessalonians; the text is one of them. Pray without ceasing. This is an exercise of the soul, which not only the Thessalonians, but every traveler to the eternal world is in duty bound to perform. Prayer is a duty we owe to God and to our own souls; without it we may not expect to enter the pearly gates of that celestial city where all is joy and peace in the Holy Ghost.

Without any further preliminary remarks, I shall now endeavor to show,

1st. the nature of the prayer required in the text. Prayer is the sincere desire of the soul offered up to God for things which are agreeable to his will, attended with adoration, confession, and thanksgiving. A man may utter words which, if they should come from the heart, would constitute prayer; and yet they may not be prayer, because the heart may not be in the exercise. The man who really and humbly prays, feels his weakness, his dependence upon his Creator and Benefactor. As he approaches the mercy-seat, he feels unworthy to come into the presence

of a holy God, and also to receive gifts from his hand; but he recollects that God has "no pleasure in the death of the wicked," and that Jesus Christ has taught him to approach the Father by prayer in his name. He therefore humbly lifts his heart to God, pleading not his own merits, but the merits of his Saviour. He recollects that God is more willing to give his "Holy Spirit to them that ask him," than parents are to "give good gifts" to their children. Thus feeling his ill-desert, his vileness, and his nothingness, while at the same time he has a lively sense of God's goodness and mercy, he pours out his soul in humble prayer to him for the things he needs and humbly desires to obtain. Our Saviour has taught us to pray, "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen." This is the great example left us by our Saviour. In this prayer we are taught the fundamental principles of religion. It teaches us to look up to God as our Father, to desire that his name may be reverenced as perfectly holy, that his kingdom may be built up in the hearts of men, that all may submit to his will, as do the angels in heaven. It also teaches

us to ask for our daily subsistence, for the forgiveness of our sins, and for the protection of our heavenly Father; that we may be secured against temptations, and delivered from every evil; and then to ascribe all dominion, power, and glory to that God who made and governs the universe. Yet the solemn words of the Lord's prayer might be uttered by a thoughtless tongue, therefore, it would not be performing the duty required in the text. Prayer is that which the poor publican offered to his Maker when he "smote upon his breast, saying, God be merciful to me a sinner." There was an humble petition accompanied by a sincere confession of sin. This is the kind of prayer which God delights to hear and answer; it is really prayer. Christ prayed in the garden of Gethsemane, saying, "Father, if thou be willing, remove this cup from me, nevertheless, not my will but thine be done." Here was humble submission. He looked at the cross, he saw the bitter cup filled to overflowing, he felt the tremendous load, the sins of a revolted world, all pressing upon his innocent head: his benevolent heart began to bleed, his human nature seemed to shrink back from the awful scene, while his immaculate soul, filled with sorrow, agony, love, and benevolence, all mingling together in that sacred bosom, cried out in sweet accents of submission and obedience, "not my will, but thine be done!" The bloody drops came forth, bearing testimony of the agony of the soul.

This, my dear friends, was prayer; it was prayer of the heart and of the soul; it was agonizing prayer. Again; when that awful day arrived in which the sun was clothed in darkness, when the heavens and the earth seem to weep and to mourn, when the earth began to tremble, when the very rocks were rent asunder, when the innocent and tender hands of our dear Redeemer felt the piercings of the cruel nails, when he was left to tread the wine-press alone, when no kind friend was found to stand by him and to wipe the cold sweat of death from his sacred brow, while his hands were fastened to the accursed tree, while he was surrounded by his most bitter enemies, he exclaimed, "Father, forgive them, for they know not what they do!" That was prayer, my dear dying friends; it was the prayer of love and forgiveness. His whole soul was in the petition which he offered up to his Father.

With the same spirit the humble penitent offers up his petitions to his heavenly Father; with a spirit of love and meekness, anxiously desiring the glory of God, the honor of Jesus Christ, and the salvation of souls.

2d. The duty of prayer. Upon this part of the subject I remark, first, that it is the command of God that we pray, spoken by the mouth of the Apostle in the text; and "the will of God in Christ Jesus," that we give thanks and pray,

"lifting up holy hands without wrath and doubting." It is the command of our blessed Saviour that we should pray. Matt. 26 : 41 ; Mark, 13 : 33 ; Luke, 21 : 36. The child who refuses to obey his earthly parent is acknowledged to be an ungrateful and wicked child by all classes of civilized people. The father has a right to govern his child ; he is the child's earthly protector : therefore it is indispensably necessary that he should obey his parent, in order that he may be protected. God is not only our protector and benefactor, but he is our rightful owner. He created our souls and bodies together, and all the powers we possess ; therefore he is our owner, in the highest sense of the word. In order to be secured from all the evils with which man is surrounded, it is necessary that we take the course that God requires. He knows what is calculated to lead us to happiness and to heaven. It is our duty to ask for the forgiveness of our sins ; without this we must be eternally miserable. We should "pray without ceasing;" that is, always be in a spirit of prayer. We should do all that we do with an eye single to the glory of God, looking to him for direction in all our temporal as well as spiritual concerns. It is a duty we owe to God, as the giver of all good gifts. Christ says, "Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you." The humble soul knocks at the door of mercy ;

he seeks the Lord of glory; he asks for the forgiveness of all his transgressions, and for the aid and influence of the Holy Spirit. It is his duty to do so, in compliance with the requirements of his Maker. Man is a dependent creature; without divine assistance he can do nothing: therefore it is reasonable that he should ask for the things which he needs and must have, if he is ever made happy. To conclude this part of the subject, I remark, that without prayer we have no reason to hope for the pardon of our sins, the favor of God, the smiles of Jesus, nor an entrance into that bright world of glory where all "the redeemed of the Lord" will shout, "Glory to God in the highest!"

3d. The benefits of prayer. The humble, praying soul has the consolation of believing that he pleases God: he has a hope which is "as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." He lays hold of the promises of God, and exclaims with the psalmist, "The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them." Ps. 145:17–19. He knows that God is able to fulfill all his promises, and that not all the powers of darkness nor of wicked men can drive him from the throne of

grace. Daniel was supported by the promises of God when he was threatened by wicked men; he knew that the God who made the universe, the God that set the sun in the firmament, that placed all the stars in their proper places, that rolls around all the worlds at his pleasure, could easily shut the mouth of the fiercest lion. His trust was in the Lord, knowing that "in the Lord Jehovah is everlasting strength." Christ teaches us, John, 14 : 23, that if we love him, we shall be loved by his Father, and that they will make their abode with us. This is a blessed consolation to the Christian, to know that God is not only his friend, but that he dwells with him. He feels safe, knowing that God is his protector. Shadrach, Meshach, and Abednego were protected by the omnipotent power of the Most High amid the flames of the fiery furnace! It is the privilege of the praying soul to climb the ladder so high that he can almost hear the sweet music of heaven: he sometimes gets a cluster of the fruit from the promised land; he feels that heaven is already begun in his soul: he knows that He who "gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life," will with him freely give all things which are necessary to take him across life's tempestuous sea, and to land him in the haven of eternal rest. He knows that "he that believeth and is baptized shall be saved." The praying

man glorifies God: and as God made all things for his own glory, he is well pleased with the praying soul, and bestows upon him his favor, which is life, and his loving-kindness, which is better than life. It was in answer to prayer that the three thousand were converted on the day of pentecost: they had been holding a prayer-meeting in an upper room at Jerusalem. It is in answer to prayer that all the revivals have taken place from Adam to the present day. God declares that he will be inquired of by the house of Israel, to do these things for them.

The man who has Jesus formed in him the hope of glory, is a happy being. We might suppose a case. A man, through the goodness and mercy of God, was convinced of sin and led to give his heart to Christ. He began to pray. He was a poor man; he had no closet to which he could go, except a little cellar kitchen: there, morning and evening, he poured out the desires of his soul. He found that God heard his cries, and had come to visit him in his humble abode; his heart was cheered, his soul was fired with love; he felt that Jesus was "the chiefest among ten thousand, and the one altogether lovely." Soon he became desirous for more prayer. He began to pray twice a day in his family, and ofttimes in secret. As he walked through the beautiful groves which his Maker had planted, and heard the sweet notes of the feathered songsters, he felt

that all nature was praising God. But he was laid upon a bed of sickness: the wasting disease appeared to be preying upon his frail body; his minister and brethren in the Lord came, as they supposed, to his dying bedside; he united in prayer to God with them; his physicians all gave him up as a hopeless case, but God did not give him over into the cold hands of death. Jesus Christ, the great physician of soul and body, said to the raging disease, "be still," and raised him to health again. He then felt under double obligations to devote all his powers to the service of God; he accordingly resolved that in the strength of the Lord he would, like Jesus, go about doing good. He bought some of the little winged messengers of mercy, called tracts, carried them to the lonely cottages, told the poor and needy inmates of the dying love of Jesus, the goodness and mercy of God and endeavored to point them to the Saviour. After making some feeble efforts for the glory of God and the good of souls, he went away to the top of a mountain, and there, under the delightful shade of an evergreen tree, surrounded by the shrubbery of the forest, he selected a place to pray. He bowed before the God who made him; and as he lifted his hands, (while his heart went up to the throne of grace in the all-prevailing name of Jesus Christ,) he found two branches of the tree just over his head, upon which he laid hold with both hands: while hold-

ing on to the branches of the tree with the hands of his body, he laid hold of the promises of God by the hand of faith. He asked for the influences of God's Spirit. His cry was heard; his soul was filled with love, he felt that God was there. He went away rejoicing in Jesus; but he remembered the sweet hour which he had spent upon the mountain; he went again and again. He soon felt, as he approached the spot, that the place was full of the Spirit of God; his soul trembled, his body trembled—he could not help it; and yet he had an anxious desire to come into the presence of his Maker. He resorted thither at times for a whole year; the prints made in the ground by his kneeling there so frequently, bore testimony that there was a place of prayer. There he had sweet communion with God. While the delightful breezes of heaven fanned his body, the Spirit of the Lord refreshed his soul; and while the trees of the forest waved majestically in obedience to the command of God, his soul went up in love, praise, and adoration to the Most High. Finally he became so full of God and of heaven, that it seemed sometimes that his soul would almost burst the little clayey casket and fly away to Jesus.

I said we might suppose a case, but I have supposed a reality. I knew the man well; I was once permitted to stand upon the mountain where he resorted to pray; I have no doubt of the truth of the whole statement: I saw the prints of his

knees in the ground where the Lord blessed his soul in answer to his petitions. These are some of the happy effects of prayer. "The effectual fervent prayer of a righteous man availeth much." James, 5 : 16. By prayer Jacob prevailed with God, and obtained the blessing. By prayer Jesus resigned his spirit to God, saying, "Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost." By prayer the saint of God goes home to glory, saying, "Lord Jesus, receive my spirit."

We see, from this subject, that the Christian enjoys that which the finally impenitent can never enjoy; also, that a life of prayer leads to a life of eternal happiness beyond the grave. "Ask, and ye shall receive," says the Saviour. Hence, we see the importance of living in obedience to the commands of God. The Christian enjoys peace of conscience, sweet communion with the Father of his spirit, the hope of a blessed inheritance in the eternal world.

The wicked may try to make themselves happy by the song of mirth; they may try to drown their sorrows in the intoxicating bowl or in the giddy dance; they may close their eyes and stop their ears against all the calls and invitations of the Gospel: but a dying day will come; and then not all their impenitent companions can save them from the fatal grasp of the cold hand of death.

Dear impenitent friends, take the kind warn-

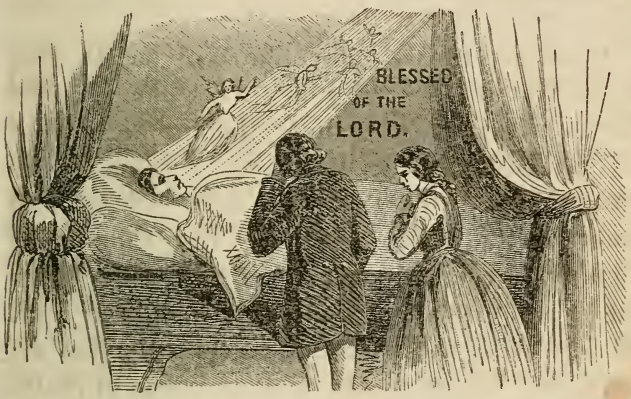
ing God has given you. "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." You have often been reproved by God's word, by his ministers, and by his providences. Turn you at his reproof; obey the command given in the text; commence a life of prayer; serve God with all your heart the remainder of your lives. Then when you are laid upon your dying bed, if you have been a poor widow, and have lived in some lonely garret or in some cellar kitchen; have had but little to support your frail body, have had to toil and struggle hard to support yourself and your fatherless little children; if your habitation has been so poor that the cold winds of heaven have chilled your body, while the Spirit of the Lord kindled up a flame of love in your soul around the family altar; if this should be your case, you can then begin to rejoice with the blessed consolation that your redemption draweth near. O yes; Jesus, I trust, will be there to take you "through the valley of the shadow of death," that you may "fear no evil."

If you are a young man, and should, after giving your heart to the Saviour, prepare for the ministry, and enter the vineyard of the Lord Jesus Christ, live a life of prayer and devotedness to God; toil and labor all the remainder of your days for the glory of God, and for the building up of Christ's kingdom upon the earth; and should you

be a successful minister in the hands of God, when you are brought to your dying bed you may be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." You may, like Stephen, have some transporting view of heaven, and with joy resign your soul, saying, "Lord Jesus, receive my spirit." The poor may come and stand around your dying pillow; and while they water it with their tears, they may call you blessed, and thank God that you ever visited their humble abodes, and told them of the dying love of a crucified Redeemer. You may see some saints of God stand there, who sent for you in the silent watches of the night, when their souls were in despair, feeling that they were rebels against God, and were in fear that there was no mercy for them.

You may recollect the emotions of your heart as you left the kind embraces of your dear family and faced the stormy winds of a dreary winter's night; you may recollect the tears that froze as fast as they fell from your streaming eyes, as your heart went up to God in humble prayer that you might be successful in winning those poor souls to Christ. This may cheer your departing spirit. And as you give the parting hand to your dear children, to your companion in life, and to the

souls God has given you as seals of your ministry, you will, I have no doubt, bless God that you ever learned to pray. And as you pass the valley of death, you may meet a company of the heavenly hosts, who will take your departing spirit to the bright world of glory, where you may join those burning seraphs in crying, "Holy, holy, holy is the Lord of hosts!" "Amen and Amen."



The Christian's Flight to Heaven. 8's and 7's.

1 See that glory—how resplendent!
Brighter far than fancy paints;
There in majesty transcendent,
Jesus reigns—the King of saints:—
Spread thy wings, my soul! and fly
Straight to yonder world of joy.

2 Joyful crowds, his throne surrounding,
Sing with rapture of his love;
Through the heavens his praise is sounding,
Filling all the courts above.
(*Chorus.*)

3 Go, and share his people's glory,
Mid the ransomed crowd appear;—
Thine a joyful, wondrous story,
One that angels love to hear.
(*Chorus.*)

SERMON V.

PRAISE AND THANKSGIVING TO GOD OUR SAVIOUR.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts.—Psalm 148:1, 2.

Gratitude to God, no doubt, will be the first stanza that will be sung by all the blood-bought throng, when they surround the throne of God and the Lamb in the kingdom of heaven. As heaven-bound travelers approach nearer and nearer to the haven of eternal rest, they ought to gain more and more of the Spirit of Christ, and be ready to adopt the language of the text, and join with the psalmist in calling upon all intelligent beings in the wide universe to praise the Lord. If we would gain a foretaste of heaven, we should engage in some of the exercises of that celestial abode where all will be joy and pure delight. We ought to strive to tune our hearts to sing praises unto Him who died to redeem a guilty world, before we leave these tenements of clay, to go down to the cold grave or the silent tomb, so that when the trumpet of God shall sound, and we shall all be called to judgment, we may be ready to join the heavenly host in complying with the command in the text, and praise the

Lord with all the powers of the soul. The children of Israel sang a song of joy and praise on the bank of the Red Sea, when God enabled them to triumph so gloriously over their enemies. If we have passed from death unto life, from the power of Satan unto God, we ought to praise him for what he has done for our souls, and for all the blessings we have received from his benevolent hand; and especially for subduing our spiritual enemies, and enabling us to triumph over them ourselves, and to be in all things "more than conquerors through Jesus Christ our Lord." The inspired writer, in the psalm from which the text has been selected, calls upon not only the celestial, but the terrestrial bodies, and all rational beings in heaven and on earth, to praise God. The reason given in the fifth verse is, "for he commanded, and they were created." Again, in the thirteenth verse, "for his name alone is excellent." The psalmist would have all created beings in the whole universe join in one delightful symphony, to praise the Creator and Benefactor of the whole world. If there is any higher claim upon any one class of beings than upon another, it is upon mankind in this sinful and revolted world.

1st. I remark, we are under the highest obligations to praise the Lord for giving us a being. If we improve the faculties God has endowed us with, we may be permitted to enjoy more happi-

ness than has been experienced hitherto by the wide universe. If there is to be no end of the existence of the soul, there will be no end to the happiness of all those who have or shall put their trust in the Lord Jesus Christ, and render thanksgiving and praise unto the God of Jacob. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." There is an ocean of love in the bosom of him who calls forth the homage, renown, glorification, and applause of saints and angels in heaven.

2d. We are under the highest obligations to thank, adore, and praise the Lord our God for the glorious plan of redemption. We may safely say, I think, that the tallest and wisest angels in heaven could not have contrived such a magnificent plan to redeem a guilty and fallen race. The covenant of redemption made by God the Father with the Son is recorded in Isa. 53:10–12: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was num-

bered with the transgressors; and he bore the sin of many, and made intercession for the transgressors." This covenant was made from eternity. In the first chapter of the Epistle to the Ephesians, St. Paul, speaking of himself and his fellow-Christians, says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Had not this glorious covenant been made between God the Father and the Son, there would have been no hope of forgiveness of our sins, of heaven, or happiness hereafter. It was the grand basis on which was founded the whole system of God's providential dispensations toward the disciples of Jesus Christ. Out of this covenant arose the mediation of Christ; his incarnation, life, preaching, miracles, humiliation, sufferings, and glorification. In consequence of this covenant arose the mission of the Spirit of Grace, who came into the world to carry into execution

the purposes of Christ's redemption. Out of this covenant arose the Gospel, or the Scriptures of the Old and New Testament, which that Spirit taught to the prophets and apostles, and which reveals to us all the knowledge we have of the will of God concerning the salvation of the fallen race of Adam. Out of this covenant arose the covenant of grace, by which it was determined to carry the plan of redemption into execution. Previous to this there was gross darkness; the forbidden fruit had been plucked and eaten by our first parents; the plan of redemption had not been revealed to man; and there was no way of escape which he could see; the penalty for his transgression was resting upon him, and all was shrouded in midnight darkness.

In the covenant of grace it was promised that the seed of the woman should bruise the serpent's head. Gen. 3 : 15. Light again beamed upon this revolted world, and there was a prospect that man might again receive the favor of God.

3d. Again; we ought to praise and bless the Lord for raising up prophets to prophesy the coming of Christ, that our ancestors might be encouraged to keep up the worship of the Most High, that man might not sink again so low that not the least gleam of hope or happiness could be seen. Our forefathers worshiped God by faith in a Saviour whose coming the prophets foretold. Christ says, John, 8 : 56, "Your father Abraham

rejoiced to see my day: and he saw it, and was glad." Abraham, no doubt, as firmly believed that Christ would come, as we believe he has come. Therefore he saw his day by faith, and was glad. Our hearts ought to overflow with gratitude to God for putting the prophesies, together with the whole volume of inspiration, into our hands. The word of God is "a lamp unto our feet and a light unto our path," if we use it in the love of it. The Scriptures "are able to make us wise unto salvation through faith which is in Christ Jesus." They teach us the way to happiness and to heaven.

4th. Above all, we should praise and adore the God of heaven with all our hearts and with all our souls, for the precious and invaluable gift of his dear Son, Jesus Christ. The apostle exclaims, 2 Cor. 9 : 15, "Thanks be unto God for his unspeakable gift." Not all the mathematicians and philosophers in the world, nor even the angels in heaven, are able to estimate the gift. If I may so express it, this was a gift that seemed to empty heaven of her treasures and fill the world with riches. We ought to call upon our souls and all that is within us to bless and praise the Lord Jesus Christ, for his goodness and mercy in condescending to visit this revolted world, and to take upon himself our nature. "Glory to God in the highest, and on earth peace, good-will toward men." This is a doxolo-

gy which was pronounced by the angelic choir of heaven, in the hearing of the shepherds, when Jesus Christ, the babe of Bethlehem, was cradled in a manger. "God manifest in the flesh" had made his appearance in this sinful and rebellious world, and with him he brought down peace and happiness to the inhabitants of earth. The overflowings of divine benevolence was exhibited to sinful men.

The heavenly hosts appeared to give glory to God, and by this to call upon all created intelligence to re-echo the sound, "Glory to God in the highest." We are told, Luke, 2 : 13, that there was a "multitude of the heavenly host praising God" on this most wonderful, interesting occasion. Our adorable Saviour came to fulfill the covenant of redemption, which was made between the Father and the Son from eternity. After he became emphatically a man of sorrow and acquainted with grief, as he went about doing good, working miracles, healing the sick, casting out devils, raising the dead, and preaching the gospel to the poor, he finally condescended to suffer and die the cruel and ignominious death of the cross on Calvary. This was a scene that shook the earth, raised the dead, and the very rocks opened their mouths, as though they would speak forth praise and adoration to Him who died that guilty sinners might live. By the agonies of Calvary, a propitiatory sacrifice for sin was made, and the way

prepared by which God "might be just, and the justifier of him which believeth in Jesus." By this sacrifice the Lord of glory prepared a feast sufficient for all the hungry, starving, and perishing sons and daughters of Adam. The table is spread—it reaches from one end of the world to the other. The provisions are most glorious—they are inexhaustible; and they are offered on the most benevolent terms to all who will receive the heavenly gift, "without money and without price." God delights to make everybody happy that will turn away from sin. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." He even condescends to exhort us to escape from eternal death, saying, "Turn ye, turn ye from your evil ways; for why will ye die?" Again, the apostle declares, 2 Peter, 3 : 9, "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." The goodness and mercy of God demands the highest praise, adoration, and glory that can be rendered by all intelligent beings. Shall we not then join with the psalmist, and, in the language of the text call upon all on earth and all in heaven to praise the Lord?

5th. We are under infinite obligations to praise and bless the Lord our God for sending "the Com-

forter, which is the Holy Ghost," to reprove or convince us of sin, "and of righteousness, and of judgment." For had not this been done, our souls would not have been saved, notwithstanding all that Christ has done and suffered to redeem a guilty world. The apostle says, Tit. 3 : 5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." It is by the regenerating power of the Holy Ghost that the sinner is renewed and prepared for heaven. The Saviour says, speaking to his disciples, John, 16 : 7, 8, 13, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth." All those who are savingly taught by the Spirit are, in the first place, convinced of sin, especially their sin against Jesus Christ. On the day of Pentecost, when the Spirit was poured out, the Jews were convinced of the sin of rejecting and crucifying Christ, and "were pricked in their hearts, and said, Men and brethren, what shall we do?" Acts, 2 : 37. Again, Christ himself declares, John, 3 : 5, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Sanctifica-

tion after the sinner has been born again, is also the work of the Holy Ghost. In 2 Thess. 2 : 13, St. Paul says, "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." The same apostle says, 1 Cor. 6 : 11, "But ye are sanctified by the Spirit of our God." It is by the sanctifying influence of the Holy Spirit that the children of God are enabled to grow in grace, as they travel on toward the New Jerusalem. We "are changed into the same image from glory to glory, as by the Spirit of the Lord," says the Apostle, 2 Cor. 3 : 18. Truly, we are under the highest obligations to call upon our souls, and all that is within us, to praise the Lord our God for such heavenly gifts as the eternal Son of God, and the Holy Spirit, the heavenly comforter and sanctifier of our souls; and let all heaven and earth say, *Amen.*

Further I remark, we should praise the Lord, and give thanks unto our God, for casting our lot in pleasant places, and that we have not been placed in some dark and dismal corner of the earth, where we might never have heard of a crucified Redeemer, nor been taught the way of salvation by the soul-cheering influences of the Holy Spirit, accompanying the word of God to our souls. But for the grace of God, we might have been bowing down to stocks and stones, worshiping "the work of men's hands, saying to a stock,

Thou art my father; and to a stone, Thou hast brought me forth." Or we might have been induced to cast ourselves under the crushing and soul-destroying wheels of the Juggernaut, after casting our dear children into the burning and death-producing arms of Moloch.

Blessed be the name of the Lord! the Gospel light is shining all around us, and we are permitted to hear the glad tidings of salvation from Sabbath to Sabbath, and from time to time, as we travel on toward heaven's tribunal, where we shall appear to render our final account to the Judge of all the earth. David was a man after God's own heart; he was very frequently blessing, praising, and thanking God for his goodness, mercy, and loving-kindness to him and to his people. In Psalm 28 : 7, he says, "The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth, and with my song will I praise him." Again, in the 117th Psalm he exclaims, "O praise the Lord, all ye nations; praise him, all ye people. For his merciful kindness is great toward us; and the truth of the Lord endureth for ever. Praise ye the Lord." The motives to praise the Lord are very numerous. He is our strength and our shield; he helps us from day to day. He is our salvation, if we put our trust in him; and our "high tower," into which, if we enter, all the powers of darkness can never harm us. "If the

Lord be for us, who can be against us?" David says, Psalm 18 : 2, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Every Christian should thank God for his or her safety. Christ says of his disciples, "None is able to pluck them out of my Father's hand." If our hearts are not harder than the rocks of Calvary, which were so powerfully moved by the dying love of Jesus, we shall feel that it is not only a duty to serve the Lord, but a blessed privilege. If we live by a lively faith in Christ, as we travel on, and draw nearer and nearer to the haven of eternal rest, we may find, now and then, a cluster of the fruit of Eshcol from the promised land; and our souls may be fed with heavenly food, while we feel that Jesus is "the chiefest among ten thousand, and the one altogether lovely." We may climb the ladder of faith so high, that we might almost hear the sweet and delightful music of that celestial world, where the song of praise to God and the Lamb will never die away while eternal ages roll around. Our text says, "Praise ye the Lord from the heavens; praise him in the heights." That is, we should learn from the example of heavenly beings to engage in the delightful work of serving and praising the Lord : or that God may be praised in the heights; that is, in the highest and best manner

that we are capable of rendering our services to him, from whom all our blessings flow, as we journey on toward eternity. We should not be satisfied with giving only the dregs of our time to the Lord of glory. David refused to give unto the Lord that which cost him nothing. It is from our heavenly Father that we receive our richest and best gifts. We are, therefore, under the highest obligations to render unto him not only our supreme affections, but a reasonable portion of our time and our substance should be exclusively appropriated to the building up of the cause and kingdom of the Lord Jesus Christ in the world. Especially we ought to "remember the Sabbath day to keep it holy." We should lay aside our temporal concerns, and let our hearts go up in love and praise to him who burst the bars of death and rose triumphantly from the grave, and thus finished the work of redemption on the morn of the first day of the week. It is supposed that it was God in Christ that made the world. On the seventh day he ended that great work, and rested on the seventh day from all his work which he had made. He hallowed that day, and declared it to be the Sabbath of the Lord our God, because he had finished the work of creation on that day. The work of redemption was a greater work than that of the creation of the world. Christ completed that glorious work on the first day of the week by his rising from the

tomb, by which he gained the victory over death. We suppose that it was on this account that the Sabbath was changed from the seventh to the first day of the week. Let the Sabbath, then, be reverenced and observed as a holy day, in memory of the dying love of Jesus and the great work of redemption. Let prayer and praise ascend up to high heaven on that triumphant day, and we may soon gain the victory over the world, the flesh, and the devil, as we approach our eternal home, and prepare to take our harps in heaven to sound the sweet notes of praise to God and the Lamb for ever.

Further I remark, that I believe that some will praise and bless the Lord, not only for the prosperous events of life, but even for afflictions. There may be now some parents in heaven who once made an idol of some darling child; but when God, in mercy to their souls, compelled them to rock it in the cradle of death—as they beheld the cold sweat and the glare of death stamped upon its little face, they were led to think of what Jesus said: "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven." The thought struck them that their darling child might die and go to heaven, and they might be sent down to hell in all their sins. They finally resolved to join hand in hand, serving the Lord while life should last. And now they may be walking the golden

streets of the New Jerusalem with their dear child in glory.

Again ; we should praise and thank the Lord that we may have the assurance that we shall spend a never-ending eternity in the kingdom of heaven. When we contemplate the joys of heaven, we may only wonder that such celestial bliss was ever prepared for us poor sinful worms of the dust. We are taught by the word of God that heaven is a world of joy and praise. No doubt the righteous will have glorious and delightful employments in that world of pure delight and joy. One employment, I suppose, will be to study the works, and gain a more perfect knowledge of God ; to learn more and more about the works of creation, and gain a more extended knowledge of him who rolls around unnumbered worlds in the most harmonious order. And the more we learn of God, the happier our souls will be, no doubt: Christ will feed his chosen ones, and lead them to fountains of living waters. It is a delightful thought, that Christ will teach all his followers, and lead them to fountains of eternal wisdom from which they may for ever drink.

Another employment for all the saints in glory will be, to glorify their God, who is, and ever will be, the source of all their joys. They will render to him unmingled reverence and supreme admiration. They will for ever delight to trace the manifestations of divine wisdom. Supreme love

will also flow down the golden streets of the New Jerusalem. The truth of God will for ever be a bulwark to the happy souls in the kingdom of heaven. They will for ever rest with unbounded confidence on the faithfulness of their Maker, as the rock of ages, and on Christ their Redeemer, as the chief corner-stone laid in Zion; the sure foundation, tried and precious. This foundation will stand through all the storms and fires of the great day of judgment. No tongue can fully describe the joys and honors that will be conferred on the redeemed in the kingdom of heaven. They are to be kings and priests unto God, and to reign with him for ever and ever. They are to be rulers over many things, as well as to enter into the joy of their Lord.

Another employment for the righteous in heaven will be, no doubt, to celebrate the dying love of Jesus through all the countless ages of eternity. There pious parents and children will meet: husbands and wives, brothers and sisters; and there the poor widow will meet the dear husband who was taken away by the cold hand of death, while she was left to struggle on, and buffet the rough waves of the tempestuous sea of life, with her fatherless little children. There the broken-hearted father and mother will, it may be, meet their dear and only little son, who was taken away from their fond arms as soon as he began to prattle around the fireside of parental affections;

and they were led to see the folly of looking for permanent happiness in this vain world, and finally to give themselves away to Christ for time and for eternity. All the happy souls will join the heavenly choir in ascribing "blessing, and glory, and honor, and power unto him that sitteth on the throne, and unto the Lamb for ever and ever." And to cap the climax, our blessed Saviour will be there, whose dying groans rent the rocks of Calvary, and whose flowing blood swept away the tombstones of the sleeping saints, and brought the dead to life, to testify that he was Christ, the Lord of glory. From all these views and emotions in the minds of the redeemed in heaven, will flow unceasing and everlasting praise. These will be some of the sweet and delightful employments in the kingdom of glory.

The last and principal motive that I shall mention, that we have to praise the Lord our God, our Saviour and Redeemer, is that he is worthy to be praised, adored, and blessed by all on earth, and by the whole retinue of high heaven. This truth has already been proclaimed in the kingdom of light and glory. We are told, Rev. 4: 10, 11, "The four-and-twenty elders fell down before him that sat on the throne, and worshiped him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy plea-

sure they are and were created." It is from the Maker of heaven and earth that we receive all our temporal as well as our spiritual blessings. God takes pleasure in supplying the wants of all created beings: it is from his bountiful hand that our tables are loaded with the good things of earth. He is worthy of the highest praise, not only as our Creator, but as the preserver and bountiful benefactor of all mankind. When the strong angel in the kingdom of heaven proclaimed with a loud voice, "Who is worthy to open the book that is sealed with seven seals, and to loose the seals thereof?" all the hosts of heaven seemed to stand aghast; and no man was found "able to open the book, neither to look thereon." When the tears began to flow, because no one was found worthy to open and read the book, Jesus came forth and took the heavenly mystery. The elder cried, "Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." The happy hosts of heaven fell down before him, having harps, emblems of praise and thanksgiving. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." The mountain wave of joy and praise rolled through the celestial region. Angels, archangels, and all created

beings in heaven, earth, and sea, joined in the heaven-born acclamation, "Worthy is the Lamb that was slain to receive blessing, and honor, and glory for ever and ever." And all the high arches of the celestial city resounded with a hearty *Amen!*

It is through the merits of Christ, by his sufferings, his death, and his atonement, that we, by forsaking our sins, may become heirs of glory and joint-heirs with Jesus Christ, the great captain of our salvation. Truly he is worthy of the highest praise. We ought, with the psalmist, to call upon our souls, and all that is within us, to bless the Lord, and not to forget all his benefits. He is worthy of the highest honor that heaven has to confer upon any being. O, let all created beings in the wide universe conspire to crown the Saviour Lord of all in heaven and in earth! He is "the chiefest among ten thousand; he is altogether lovely."

The burning seraphims, glowing with the holy flame of divine love, in the august symbolical vision of the glory of the Lord, cried, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory;" and to this let all creation say, Amen. And now, fellow-travelers to eternity, permit me to ask, are you on your journey home to heaven? are you a burning and shining light in the world? and are you in the straight and narrow way that leads to the kingdom of glory?

is your lamp trimmed and burning? and is the eye of your faith fixed on heaven's bright luminary, the Star of Bethlehem, the pilgrim's guide? If so, go on! I bid you God speed. Take the Bible as a glorious chart to lead you across life's tempestuous sea, and you may soon land in the haven of eternal rest, at Christ's right hand.

My dear impenitent friends, it has been my object, in these discourses, to aid you on the journey from earth to heaven: but if you are still lingering on the plains of sin and folly, I beseech you, as an ambassador of Jesus Christ, "be ye reconciled to God." Your pious friends would rejoice to see you on the way to the mansions of glory, where all will be joy and peace in that bright world of pure delight. We hope we are bound for the kingdom; will you not go to glory with us? Will you not join in the sweet anthem of high heaven, and sing, "Glory to God in the highest?" "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." The praise and glory is all due to Him who has prepared a heavenly feast for all who feel their need of Jesus, and will forsake their sins. O, give your hearts to Christ, the Lord of Glory, and we will all journey on to that celestial city, the abode of the blessed, where all will be peace and joy in the Holy Ghost!

And ye followers of Jesus, I would say to you, "press on toward the mark for the prize of the

high calling of God in Christ Jesus." Our blessed Saviour says, Rev. 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." This is the end of the journey for the heaven-bound pilgrim, the soldier of the cross, and all the followers of the Lamb. It is the climax of the Christian's glory. This is the highest honor heaven has to give—a seat on the throne of glory with the immaculate Son of God, the Lord Jesus Christ, who died to redeem a guilty world!

May the God of love enable us all to overcome our sins, and all the enemies of our souls, and be prepared for a seat at his right hand.

Finally, let the wide universe resound with praise to Him who was "slain, and hast redeemed us to God." And let us join with angels, archangels, cherubim, seraphim, and all the saints in glory, in ascribing "blessing, and honor, and glory," praise and thanksgiving unto the Lord our God, and to the Lamb, for ever. Amen and Amen!

(C. M.)

Awake, our souls! stretch every nerve,
And press with vigor on;
A heavenly race demands our zeal,
And an immortal crown.

Chorus—We are bound for the kingdom,
Will you go to glory with us?
Hallelujah! praise ye the Lord.

SERMON VI.

ETERNAL SALVATION.

"And being made perfect, he became the author of eternal salvation unto all them that obey him."—*Hebrews*, 5 : 9.

The apostle speaks, in the text, of Jesus Christ, the only begotten and well-beloved Son of God. And being made perfect, he became the author of eternal salvation. Christ was already a perfect man: he "did no sin, neither was guile found in his mouth." But he was made a perfect Savior, a perfect propitiation, through sufferings, and thus became the great Captain of salvation, as we are taught, Heb. 2 : 10; that is, he was consecrated to God by his own blood; and by virtue of that blood he was installed a complete High Priest, a perfect atoning sacrifice for sin. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross;" and thus "became the author of eternal salvation unto all them that obey him," but not to those who perseveringly continue to disobey him. Christ is the meritorious and efficient cause of eternal salvation. He opened a way by which God "might be just, and the justifier of him which believeth in Jesus." Christ made

an atonement by the offering of himself as a propitiation for sin on the cross of Calvary, which is sufficient to atone for all our sins. It is an infinite atonement; yet none will be saved by virtue of that atonement who obstinately continue to disobey him.

In the preceding discourses we have been contemplating and illustrating the Journey to Heaven. In this discourse I propose to elucidate the great and glorious subject of eternal salvation. And, 1st, its nature. The salvation mentioned in the text is an eternal salvation. The word eternal means, without end. A person might be saved from a watery grave, by some dear friend, for a season, and in a short time after, by some event in God's providence, sink under the mighty billows of the great deep, to rise no more until "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," to call us all to judgment. The salvation of God's people is a special, great, perfect, effectual, all-sufficient, and eternal salvation. The prophet Jeremiah offers a prayer to the Lord, saying, "Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise." The apostle asks the question, "How shall we escape, if we neglect so great salvation?" Our text establishes the fact that it is an eternal salvation, and that Christ is the author of it. The Psalmist says, "The Lord is my light

and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" If we have Christ and his salvation, we shall be safe from all the billows that shall break over the heads of the ungodly. The psalmist testifies further, saying, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength in whom I will trust, my buckler, and the horn of my salvation, and my high tower." Psalm 18:2. The soul that enters into that almighty tower is safe from all the fiery darts of the wicked one. The devil may shoot his poisonous arrows at him, (and no doubt he will, if he sees him trying to do any good in the world,) but if the Christian holds up the shield of faith, they will all fall powerless to the ground. Eternal salvation is eternal preservation from the curse of the law of God. We are all under the curse of that law, unless we have fled to Christ for refuge. For it is written, "cursed is every one that continueth not in all things written in the book of the law to do them." Gal. 3:10. Eternal salvation, then, is perfect safety from the curse of the law; or, eternal death, which is the penalty of the law. Ezek. 18:4. The soul that trusts in Christ for salvation "hath everlasting life, and shall not come into condemnation; but is passed from death unto life." He is a new creature in Christ Jesus. Salvation involves something more than rescuing the soul from eternal ruin: it in-

99666

volves life eternal. The soul is taken from the depths of sin and pollution, justified by faith, sanctified by the Holy Spirit, and received home to the kingdom of glory: it is entirely beyond the reach of the venomous arrows of the enemy of all our souls. It is an everlasting salvation; the soul that enters the pearly gates of heaven is for ever saved—saved from all the sins committed against a holy God, against a crucified Redeemer—saved from the wailings of the bottomless pit.

2d. What did eternal salvation cost its Author, Jesus Christ?

In order to make this great and glorious provision for a world lying in wickedness, he entered into a covenant of redemption with God the Father, as we find recorded in the prophesy of Isaiah, 53: 10–12: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." This covenant is the basis

of all God's providential dealings with his people. Everything has been done with an eye to the fulfillment of this great and blessed covenant of redemption. A covenant of grace was made, in which it was promised that the seed of the woman should bruise the serpent's head. This is fulfilled when God subdues the evil spirit in the hearts of men—when souls cry to God for mercy, and Satan is compelled to let them go; and they are made free in Christ Jesus, by the regenerating power of the Holy Ghost, with a new song in their mouth, even praise unto God.

I suppose that there is nothing that Satan hates worse, than to see a penitential tear rolling down the cheek of a poor guilty sinner; nothing that he hates to hear more, than the cry of, "God, be merciful to me a sinner," coming from a soul on bended knees before the mercy-seat, borne down by a tremendous load of sin, under the convicting power of the Holy Ghost. Eternal salvation cost the Lord of glory the raising and training of prophets for some thousands of years before he came into the world, to prophesy and prepare the way for his coming. When the time came for his incarnation, agreeably to the prophecy, it cost him a life of toil and suffering, which terminated on the ever-memorable hill of Calvary, in the ignominious death of the cross. The Author of eternal salvation was the reputed son of a poor carpenter. He did not come to earth in pomp

and splendor, as the Jews expected, but made his appearance in a stable, and was cradled in a manger. Herod immediately tried to kill him; and multitudes of dear little ones were killed by order of that ungodly monarch, with the intention of killing the babe of Bethlehem among the rest; but God protected his anointed. Jesus went about his Father's business when but twelve years old. He was heaven's great missionary come down to earth, "to seek and to save that which was lost." He commenced the work of his mission, which was to gather a kingdom of which there was to be no end. During his sojourn here on earth, he was subject to great trials and severe temptation. In the wilderness he was perseveringly tempted by the devil forty days without taking any food, which was enough to kill any common being. But he resisted all the temptations, and thus left us a glorious example to follow. He was so poor that he wrought a miracle to pay tribute when at Capernaum. When a certain man proposed to follow him, "Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." The last passover which he ate with his disciples was provided at the expense of another. He had not even land enough for his own grave: he was buried in the tomb of charity. He suffered much on his way to the bloody scene which he was to encounter. He

was reproached as a drunkard, as a glutton, as a deceiver, and as a madman possessed with the devil. John, 7 : 20. He was called a blasphemer, and a wizard, or one who wrought miracles by "Beelzebub, the chief of the devils." Luke, 11 : 15. He was treated worse, perhaps, than any other man that ever lived. "The Jews took up stones again to stone him," John, 10 : 31 ; and agreed "that if any man did confess that he was Christ, he should be put out of the synagogue." John, 9 : 22. "He came unto his own, and his own received him not," but poured cold contempt upon his sacred brow. His last humiliation and sufferings were most tremendous, and dreadful indeed. On the same night in which he was betrayed, he instituted the Lord's supper, and Judas was at the table : he was then sold for thirty pieces of silver, (the common price of a servant,) by that wicked traitor. Jesus, knowing that the awful conflict was close at hand, "began to be sorrowful, and very heavy." "My soul is exceeding sorrowful, even unto death," exclaimed the immaculate Son of God. He fell on his face upon the cold ground of Gethsemane, "and prayed, saying, O my Father, if it be possible, let this cup pass from me ; nevertheless, not my will, but thine be done." Luke, 22 : 42. Three times he offered up the ever soul-thrilling petition. This was prayer, dear dying friends, that opened the windows of heaven. An angel came flying down

to strengthen the Beloved One, whose agony was so great, that the blood burst forth in great drops from his body, before the accursed spear opened the floodgate that was to fill the fountain to overflowing for sin and uncleanness, whence all our guilty stains may be washed away. Jesus had no horrors of a guilty conscience, no conflict of sinful passions; but it was our iniquities that were laid upon him; the sins of a wicked world came down upon his innocent soul with a tremendous weight. The bitter cup which he was to drink was filled to the brim. "It pleased the Lord to bruise him." He made his soul a sacrifice for sin. Behold, a multitude is coming: Judas is the leader of the band. This was their hour and the power of darkness. They took Jesus. Most of his disciples forsook him entirely; Peter followed afar off, only to make the cup more bitter, by denying him. They led him away before priests and scribes—tormented him all night; they set some to bear false witness against him. They hoped he would say he was the Son of God. Mark, 14: 61. He did, and they rejoiced. Then they bound him and carried him away to Pilate to be tried. Pilate cleared him twice, and sent him to Herod. He did not condemn him. He was sent back and tried the third time. Pilate, willing to please the people, finally released Barabbas, the murderer, unto them, instead of the innocent Son of God, and delivered Jesus to be

crucified, but not until he had scourged him. Then did Satan rejoice, no doubt, and set all the infernal regions of darkness in an uproar. They stripped the blessed Jesus, and put a scarlet robe on him; they put a reed in his hand, and they "plaited a crown of thorns and put it about his head, and began to salute him, Hail, King of the Jews!" "And they smote him on the head with a reed," Mark, 15 : 19—not contented to crown the Son of God with thorns, but must wreak their vengeance on him by smiting him on his innocent head, and then pierce his temples with cruel thorns. Still more, they spit upon him. O! shame for mortal, wretched, sinful man!—spit on the Son of the Most High God! No wonder that the heavens gathered blackness and darkness. In shameful mockery they bowed their knees and worshiped him, to make sport for themselves, and to gratify their wicked and malicious desires. O! did heaven or earth ever behold such mockery before! Thus they treated the world's best friend, as though he was a culprit deserving the gibbet or the gallows. After their mockery was over, they "put his own clothes on him, and led him out to crucify him." The Evangelist John says: "And he, bearing his cross, went forth into a place called the place of a skull, (a mean place, a place for old bones, rubbish, etc.,) which is called in the Hebrew Golgotha, where they crucified him, and two others

with him, on either side one, and Jesus in the midst." The other evangelists mention that the cross was laid on one Simon, a Cyrenian, or that he was compelled to bear it after Jesus. Probably Jesus carried it (as was the custom in that country for criminals to carry their own cross to the place of execution) until he was like to faint under it, and then they laid it upon Simon. Who can tell the pains he suffered when the cruel nails or spikes were driven through his hands and his feet to fasten him to the cross! And when the foot of the cross was plunged into the hole in the ground as they sat it upright, Jesus hanging on it, how dreadful the pain must have been! There the King of glory consented to hang on the cross; and when thirsty, they gave him vinegar and gall mingled together. Hour after hour passed away, and there the bleeding dear Redeemer hung suspended between heaven and earth. When six long hours had rolled away, the mountain-load of sins weighing down his innocent head, then came the very dregs of the bitter cup: his Father withdrew the light of his countenance, and left him under the overwhelming load to suffer alone! This was too much for his human nature to bear in silence, and he cried out in bitter agony of soul, "My God, my God, why hast thou forsaken me?" He sunk under the billows of God's wrath that was laid upon him for our sins, and gave up the ghost! For

three hours thick darkness had brooded over the earth ; but when the King of Glory died, the earth quaked in the hand of God ; the flinty rocks could not stand the mighty shock, but opened their mouths, as if to testify to the amazing dying love of Jesus. "It is finished," cried the dear Redeemer, as he bowed his head and died. The bitter cup was gone ; every drop was drank, even the very dregs. The glittering sword of eternal justice had pierced his very soul ; it was made an offering for sin. The accursed spear had drawn his precious heart's blood : the fountain opened for sin and uncleanness was filled, and Jesus lay in the cold arms of death. The dreadful pangs of death were finished. All this it cost the blessed Jesus, to purchase redemption for a revolted world lying in wickedness.

But the work of redemption was not complete yet. Joseph of Arimathea, one of Jesus' dear disciples, "begged the body of Jesus :" he wrapped it in a clean linen cloth, and laid it in his own new tomb. Great care was taken by the chief priests and pharisees to keep him there. They sealed the stone at the door of the tomb, and set a watch. But on the third day, (notwithstanding this tomb was hewn out of a rock,) Jesus burst the bars of death and rose triumphantly, thus finishing the work of redemption on the first day of the week. God finished making the world on the seventh day, and called it the Sabbath-day.

Jesus finished a greater work on the first day, and thus the Sabbath has been changed to the first day of the week. Had not Christ rose from the grave, there would have been no hope of heaven for poor guilty sinners: the Holy Ghost would not have been sent down, with all his quickening and regenerating powers, to lead souls to Jesus. Ah! the gloom of death would have pervaded the earth. Had death ultimately triumphed over Christ, we should have had no Intercessor at the right hand of God. When death conquered Christ, the conflict, the struggle, the agony was terrible indeed; but when Christ conquered death, we suppose it was without a pang. All hell stood aghast, no doubt, when Jesus burst the rocky tomb, and rose triumphantly over the king of terrors. The high arches of heaven resounded, methinks, with shouts of Glory to God in the highest! heaven's Ambassador has conquered the last enemy, death! The angel of the Lord had been there, "and rolled back the stone from the door, and sat upon it." (No watchman could move that great stone while he sat there.) "His countenance was like lightning; the keepers did shake, and became as dead men." O, what folly it is to contend against God at any time!

After Christ was risen from the dead, he showed himself at different times to his disciples, comforted and encouraged them, gave them the great

command to preach the everlasting gospel to all the inhabitants of earth, with the blessed promise, "Lo, I am with you alway, even unto the end of the world." Matt. 28 : 19, 20. Then "he was received up into heaven, and sat on the right hand of God," Mark 16 : 19, where he ever liveth to make intercession for all them that will "come unto God by him." Heb. 7 : 25. Blessed be the name of the Lord! the great provision is made: eternal salvation is purchased.

In the third place, let us inquire to whom it is offered. First, I remark, it is offered to all those who will lend a listening ear to the calls and invitations of the Bible. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." "Incline your ear, and come unto me; hear, and your soul shall live." Isaiah, 55 : 1, 3. Come then, ye poor and disconsolate; you need not wait to get money; come just as you are. Come, ye poor and needy; come, ye trodden down and despised; come and receive salvation as a free gift from the hand of Jesus.

2d. It is offered to all who will forsake their wicked ways. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Come, then, ye wicked and

unrighteous souls; how long will ye take God's holy name in vain? Is it not a bitter thing indeed to sin against a God of love and mercy? Forsake the ways of sin, then, and turn to the Lord; he is waiting to have mercy, as soon as you will confess and forsake your sins; O yes, he will abundantly pardon all your transgressions! "If we confess our sins, God is faithful and just to forgive us our sins."

3d. It is offered to all who will hear to reason. "Come, now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." O sinner, what an offer! Have you not trampled in heart upon the precious blood of Jesus, until your soul is all crimsoned over with the guilty stains of sin? And does the Lord offer to wash them all away? Come, then, to the fountain that was opened for sin and uncleanness; come, then, and be made white, clean, pure as snow, that you may be permitted to enter the kingdom of heaven. Nothing that defileth can enter that blessed abode: you must either forsake your sins, or be for ever shut out of heaven.

4th. Eternal salvation is offered to all who will look to God our Saviour for it. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah, 45 : 22. If we would be saved, we must look unto God or

to Christ for salvation, for there is none else in the wide universe able to furnish the heavenly prize. Look up, then, fellow-travelers, to a long eternity: "behold the Lamb of God, which taketh away the sin of the world!" Go to Jesus, dear friends; get rid of that heavy load of guilt and sin that you have carried so long: Christ is able and willing to take it all away; cast it down at the foot of the cross, look up, and by an eye of faith behold the precious blood of Christ that flowed so freely. Cry, Lord, save, or I perish! and I trust the Holy Spirit will cause that blood, or its efficacious power, to trickle down upon your never-dying souls, and every stain of sin shall be washed away, and you prepared for the clean white robe of Christ's righteousness, with which you may be permitted to enter the pearly gates of the New Jerusalem.

5th. It is offered to all who will turn at God's reproof: "Turn you at my reproof: behold, I will pour out my Spirit unto you; I will make known my words unto you." Prov. 1:23. Dear fellow-mortal, have you not often been reproved by your heavenly Father—by his providence and by his word—by that heavenly monitor, conscience, which he has placed within your breast? Have you often felt that you had done wrong? Conscience told you so. God declares that the way of transgressors is hard. The path of sin and transgression leads to that direful abode where

mercy will never reach the lost soul. Why not turn, then, at God's reproof, before you fall into that dreadful abyss? If you will, God promises his Holy Spirit, which alone is able to work the work of regeneration in your soul: he will make his words known unto you: the Bible will seem almost like a new book: you can then take it as the man of your counsel and the blessed guide of your life: it will be the power of God and the wisdom of God unto salvation to your soul, I trust.

6th. This precious offer is made to all who will "believe on the Lord Jesus Christ." When the trembling jailor inquired what he should do to be saved, the imprisoned apostles answered, saying, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts, 16 : 31. This is the only way that any soul (that is old enough to commit sin against God) can ever be saved. The apostle, speaking of Christ, says, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." If all the philosophers of Athens should try to invent any other way by which a soul could be saved, their efforts would all be in vain. Christ himself declares that those who climb up in any other way but by him, are thieves and robbers. John, 10 : 1. Philosophers have racked their brains in vain to climb up some other way: in other words, to

find some way by which souls might be happy without loving, obeying, and serving the Lord Jesus Christ. The great declaration of Christ, who is the Author of eternal salvation, will for ever stand firm as the Rock of Ages : "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark, 16 : 16. A person may have many vague notions about Christ, and yet be for ever lost. Dear fellow-mortals, if you desire to be Christians, you should believe that the atonement which Christ has made is sufficient to atone for all your sins; you should believe that Christ's righteousness will be imputed to you for your benefit; and that Christ's atonement and Christ's obedience will be placed to your credit, as it regards the satisfaction of the law of God; and that by the mercy of God through Jesus Christ you shall receive the pardon of all your sins, and a title to eternal life beyond the grave. You should believe that Christ is able "to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7 : 25. "Him that cometh to me I will in no wise cast out." Precious promise! Will you go?

7th. Eternal salvation is offered to all that will humble themselves and draw nigh to God. The apostle, speaking to the unconverted, says, "Draw nigh to God, and he will draw nigh to you. Humble yourselves in the sight of the Lord, and

he shall lift you up." James, 4 : 10. It is the humble soul that God looks upon with compassion. He "resisteth the proud, but giveth grace unto the humble." Pride and haughtiness lead to everlasting punishment; humility and self-consecration to God and to Christ, lead to peace and everlasting joy in the bright world of bliss and glory. A broken and contrite heart God will not despise. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James, 4 : 7. Turn the great enemy out of your heart, and let the meek and humble Saviour in; and you will be on the journey to heaven, where all the ransomed of the Lord will sing praises to his holy name for ever.

8th. It is offered to all who will come to Christ. Our blessed Saviour says, "Him that cometh to me, I will in no wise cast out." Dear fellow-travelers to another world, can you ask any better terms than this? When you shall appear at the judgment-seat of Christ, will you be able to say that you never had a good and reasonable offer of salvation? If you go there without the heavenly boon, and you are asked why you have not on the wedding-garment, will you not be speechless? Hear the precious call: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Come, then, ye convicted heavy-laden soul, pressed down and laboring under a tremendous load of guilt and sin; Jesus calls

for you, blind Bartimeus; he can give you spiritual sight. Christ will give you rest from that heavy load under which you are laboring. If you do not get rid of it at the feet of Jesus, it will sink you down into everlasting despair, where mercy will never reach you. Come, ye poor disconsolate widows, who have been left with dear little children to buffet the cold waves of adversity, come to Jesus; lay up treasures above, so that when you shall get rid of the cold, pinching hand of poverty, you may go to an inheritance eternally in the heavens. Give your hearts to Christ; and then try to train up your beloved little ones in the nurture and admonition of the Lord; and by and by, I trust, Jesus will give you rest; and a happy home with your dear children, in those mansions of eternal glory at his right hand in the kingdom of heaven.

9th. Salvation is freely offered to all that will repent of their sins. On that ever-memorable day of Pentecost, when thousands were pricked in their hearts, and began to cry out, saying, Men and brethren, what shall we do? Peter answered and said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts, 2 : 38. The door of heaven is bolted, as it were, against every one who refuses to repent and forsake sin. Christ, who offers the inestimable gift of eternal salva-

tion, declares that "except ye repent, ye shall all likewise perish." Luke, 13 : 3. Repentance signifies "godly sorrow" for sin. Heartfelt hatred of sin, prayers to be delivered from it, a purpose instantly to forsake it, and the commencement of a course of life in accordance with the Word of God, are the fruits of evangelical repentance. Now let the inquiry come up in every heart, have I ever felt godly sorrow for sins committed against high heaven? Have I ever resolved to forsake sin, and love, serve, and obey the Lord Jesus Christ? Let your conscience answer. Does it say, No: then you are still out of the ark of safety—liable every day to fall into that great gulf of eternal woe and misery from whence there is no escape. But if you can say from the inmost recesses of your heart, yes: I have resolved, the grace of God assisting me, I will serve the Lord; then I trust you have already begun the journey to heaven; and may the Lord direct you on your way!

10th. The great blessing of salvation is offered to all who will open the door of their heart and let the Saviour in. He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3 : 20. Dear hearers, are you aware that the Lord Jesus Christ, the heavenly messenger of love and mercy, is standing at the door of your heart,

by his Spirit, waiting for admission? Will you open the door, and say, Come in, thou blessed of the Lord? or will you still bolt the door against him, and say, I will not have this man to reign over me? If so, may he not soon say, "Because I have called, and ye refused, I have stretched out my hand," and you did not regard it; therefore will I "laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation." Then shall you call upon me, but I will not answer; you shall seek me early, but you shall not find me. Prov. 1 : 24, 28. O how justly may Jesus Christ reject the soul that grieves away his Holy Spirit, when offering eternal salvation as free as the air that floats in the visible heavens! Will you not all say, Welcome, welcome, dear Redeemer; welcome to this heart of mine? If so, he will crown you with eternal life.

11th. Eternal salvation is offered to all who will ask for it: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Matt. 7 : 7, 8. Here we have the full assurance, that if we ask we shall find the pearl of salvation, which is worth more than the gold of Ophir, the riches of India, and the diamond-sparkling crowns of all the kings and emperors that ever reigned in this wide world.

Finally, I remark, eternal salvation is freely offered to all who will receive it. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3 : 9. Oh, how patient, how merciful, how ready, how willing the Lord is to save us poor sinners! And why? Not because we are worthy of salvation, but for Jesus' sake, who purchased the heavenly boon at an infinite expense; and says, "He that cometh to me, shall never hunger; and he that believeth on me, shall never thirst." John, 6 : 35. Come to Christ, then, ye hungry, starving souls; he will feed you with heavenly food: "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely." Rev. 21 : 6. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely." Rev. 22 : 17. O come, precious souls, to heaven's great fountain! Drink from the well of eternal salvation: if you have not been there, you are on the burning quicksands of unbelief, exposed to eternal death. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Isa. 33 : 14. O if we wait until we get where the rich man prayed for a single drop of

water, or the cooling touch of a Lazarus' finger dipped in water, and could not obtain it, we also might pray in vain for the water of life so freely offered now. Yes; we might thirst, and thirst on while eternity endures. O come to the meritorious Saviour now, while it is a day of salvation; to-morrow may be too late. Brother, sister, have you any loved ones? Bring them to Christ in the arms of faith; put up your petitions before the mercy-seat; Jesus waits to hear and answer prayer. Dear impenitent friends, Christians are often bathed in tears, anxious for the salvation of souls around them; have you no tears to shed before the throne of heavenly grace? no confession of your sins of omission and commission to that compassionate Saviour, whom you have neglected all your days? Let me tell you kindly, dear fellow-travelers to the judgment-seat of Christ, you are in bondage to sin and Satan. The apostle, speaking to the brethren, says, (Gal. 5 : 1,) "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." They had been in bondage, but Jesus had made them free. Christ is both able and willing to make sinners free: "If the Son, therefore, shall make you free, ye shall be free indeed," says the apostle, John, 8 : 36. Yes, you may be free from the penalty of the law, which is eternal death; free from all your sins; and, infinitely more, you may, by going to Jesus,

become an heir of glory, and a joint heir with Christ, the King of glory! O make the resolve; as for me, I will "serve the Lord," Josh. 24 : 15, and let all heaven rejoice over your repentance.

We may learn from this subject, that if we are finally lost, it will be because we would not be saved. Christ, speaking of the finally impenitent, says, "Ye will not come to me that ye might have life." John, 5 : 40. The great difficulty is the rebellion in the heart, the unwillingness to come to Christ: "He that believeth on the Son hath everlasting life." John, 3 : 36. This is eternal salvation, which is a mighty work, and of immense value. Let us for a few moments contemplate the salvation of only one soul. Behold him sunk in sin, and insensible that he is lost: blind eyes, deaf ears—that is, spiritually blind and deaf; treading on the very verge of the great gulf of endless woe and misery. He is brought under the sound of the Gospel, or he reads the Bible: the Holy Spirit unstops his ears, and cries, "The soul that sinneth, it shall die!" Ezek. 18 : 20. The thunderings of Sinai begin to ring in his ears; he is awakened: "He that believeth not, shall be damned," comes piercing through his very soul: "Except ye repent, ye shall all likewise perish." He looks at the yawning gulf beneath: the Holy Spirit holds up his sins in all their turpitude before him: he sees that he is a lost sinner, and that he will be eternally lost if he

does not flee to the mountain of safety. He cries out with all the humility of a praying publican, or a returning prodigal, "God be merciful to me a sinner!" "What must I do to be saved?" "A still small voice" from on high whispers in his ears, "Him that cometh to me I will in no wise cast out." "He that believeth shall be saved:" His heart says, I will go to Jesus. I believe he will not cast me out. Prostrate upon his bended knees before the mercy-seat, he confesses all his sins, and resolves, the grace of God assisting him, that he will forsake them. The Holy Spirit works the work of regeneration in his soul, puts a new song into his mouth, and he begins, for the first time, to praise God. Christ becomes his Prophet to teach him, his Priest to atone for him, his King to rule in and to reign over him; He protects him through life; the Holy Spirit sanctifies his soul; death approaches, and he finally lays his weary head, by faith, upon the bosom of his dear Redeemer, and breathes his life out sweetly there, and all heaven welcomes him home to glory. A soul is saved in heaven; and was it not a mighty work? We leave him there, to join with saints and angels, seraphim and cherubim, to celebrate the dying love of Jesus in sweet anthems of praise; and to give glory to God the Father, the Son, and the Holy Ghost.

Finally. May the Lord grant that we may all join that heavenly choir, that great multitude

of all nations, kindreds, people, and tongues, in ascribing blessing, glory, wisdom, thanksgiving, honor, and salvation to our God and unto the Lamb for ever and ever. Amen.

The Author of eternal salvation on the journey to heaven.

DEMONSTRATION OF FUTURE LIFE AND GLORY.

SERMON VII.

THE WORTH OF THE SOUL.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—*Matthew*, 16:26.

This is an interrogation which comes from the Lord of glory, who purchased redemption for all who will believe in his name, and trust in his merits for salvation. Our Saviour here holds up in contrast the whole world against one immortal soul, by propounding the great question contained in the text for the consideration of every traveler to eternity. The whole world, with all its treasures, laid in one scale, the salvation of an immortal soul in the other. The riches of this world seem to be the competitor of the soul. The question arises, how much advantage does a man gain, who gains the whole world and loses his own soul? What is the balance in his favor? how much is he profited?

We have an account in the New Testament of one man who had gained much of this world's goods: he was rich, being "clothed in purple and fine linen, and fared sumptuously every day." Luke, 16:19. No doubt he had as much of this

world as he knew how to make use of. There was a poor beggar laid at his gate. Somebody saw him, and had a little compassion on him, enough to lay him down at this worldly, rich man's gate, hoping he might be fed with some of the small crumbs at least that fell from the overloaded table. The poor beggar desired to be fed, and there he lay. We have no account that a single crumb was put into his trembling hand to refresh his emaciated body. The charity of the very dogs seemed to exceed that of the man who fared sumptuously in his princely palace every day: they had compassion on the poor soul, and licked his afflicted limbs as if they would comfort him a little: but he died. Whether he starved to death, or not, right at the gate of earthly riches, we are not told; but we are told that a convoy of angels took him home to heaven, or into Abraham's bosom, which I suppose means the same thing. A distinguished commentator says, The joys of heaven are here represented as a feast. Abraham, "the father of the faithful," is placed, as it were, at the head of the table; so that Abraham's bosom denotes a place in heaven near to that distinguished patriarch, and intimates that the poor man was an eminent believer, a saint of superior excellence. O how different his condition now! Instead of being a disconsolate beggar lying in the cold arms of poverty, he has become an heir of heaven!

But what has become of the man in purple and fine linen? Ah! he died, "and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham have mercy on me." This, undoubtedly, was the first prayer that he ever made. What was his prayer? it was not to be delivered from that dreadful place of torment, for he had no hopes of that; but he prayed that Abraham would "send Lazarus, (for that was the poor beggar's name who had lain at his gate,) that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." Only one drop of water,—as small a blessing as he could pray for,—but did he get it? O no, not a drop. Seeing that he was doomed to suffer eternal torments, perhaps some degree of compassion for the first time began to spring up in his bosom. He lifted up his soul, as far as he could, once more in prayer to father Abraham, that he would send Lazarus to his five brethren, to testify to them that they might repent, and thus avoid that dreadful place of torment. The lost in hell will not want their dear brothers, sisters, wives, and children there: not so: they will not want to hear their shrieks and groans, while all the fierce billows of God's wrath are rolling over their guilty souls. If you could call a lost sinner up here from that dreadful lake of fire, with the cinders clinging all around him, he would tell you,

I think, not to go there: and exclaim, O my doom, my doom! There are soul-piercing shrieks and groans enough there now to make all the dark regions of despair resound with one tremendous wail of anguish and terrific horror. It appears that this lost, once rich man summoned all the energies of his intellect to plead for his brethren. He says to Abraham, "But if one went unto them from the dead, they will repent." But the reply was, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." This prayer was equally fruitless as the first for a drop of water. He is a lost soul in hell.

And now the inquiry comes up, how much was he profited by the riches of this world? There is a parable spoken by Christ which relates to another rich man, whose ground brought forth plentifully. It seems he had more than he could store up. He concluded to pull down and build larger, and then say to his soul, "Take thine ease, eat, drink, and be merry." But what did God say? "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" Many rich men, no doubt, have made great calculations for ease and merriment when they were on the very threshold of death. O what folly, to depend upon riches for permanent happiness!

Moses, the leader of Israel, was a learned man, having been brought up by Pharaoh's daughter in that royal family. He might have had high honors, no doubt, and riches in abundance. Pharoah's daughter is said to have been his only child, and herself childless: so Moses stood fair to become king of Egypt. But when he came to years of understanding, and began to think for himself, he "refused to be called the son of Pharaoh's daughter." He turned his back upon all the worldly honors that might have been showered down upon him, and all the riches that he might have possessed; "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Blessed resolution! Moses looked to higher honors than this world could give; greater riches than all the magnificent treasures of Egypt; to a more glorious reward than the riches of the whole world could afford. God blessed the choice he had made; chose him to be the honored instrument in handing down the holy law of God, which was to be the rule of life for all mankind. God appointed him to be the leader of his people Israel; supported him through all his severe and fiery trials; and when he had finished his work on earth, God laid away his mortal body with his own almighty hand, while

his immortal soul went home to that bright world where all is joy and peace in the Holy Ghost.

Dear hearers, whose profits were the greatest? the rich men whose whole souls were taken up with the riches and pleasures of this world, or the poor Lazarus and Moses, who chose to be servants of the most high God?

But let us look at this subject in its largest view, as our Saviour has stated it in the text. What shall it profit a man, not only to become vastly rich, but to "gain the whole world, and lose his own soul," as a consequence of his worldliness. The worth of anything may with propriety be estimated, in some degree, according to the time the owner may possess or enjoy it. What, then, is the whole world worth to a mortal man, who must soon die and enter upon the untried scenes of a never-ending eternity? Suppose he gains the gold of Ophir, the riches of the Indies, and conquers every kingdom and every country in the wide world; then erects his imperial throne in the most renowned city on the earth; robes himself in the greatest splendor, his magnificent crown sparkling with the richest jewels and the most costly diamonds. When all is prepared, the great men of the world conduct him to his majestic throne, and acknowledge him emperor of the whole world. He has a retinue of servants numerous enough to surround the earth which he possesses, all at his bidding.

What is all his possessions worth to him? How long can he enjoy them? May not the thought that he must die and leave all, harrow up his very soul the first day he sits on the world-honored throne? Suppose he appoints a life-guard, consisting of five hundred thousand brave and valiant men: his carriage rolls on wheels of gold—his horses the most splendid that can be obtained in the world—the livery of his servants of the highest order—his empress borne on their shoulders to the royal vehicle, her person so covered with rich jewels and splendid diamonds that scarcely anything else appears. The monarch of the world is conducted by his courtiers to her side: the horses, full of vigor, impatient to go, begin to rear; the signal is given, and away they go in magnificent splendor, his attendants on every side. As the golden wheels roll through the splendid parks, he says to himself, All these riches have I gotten myself: I will eat and drink, and bathe my soul with luxuries for many, many long years; soul, take thine ease, all is thine. A voice from heaven exclaims, "O wicked man, thou shalt surely die!" An arrow of conviction seems to strike his heart, but it bounds off, and he resolves to persevere in taking the pleasures of this vain world. He goes home to his epicurean dinner, surrounded with all the pomp and splendor earth can furnish; and being anxious to enjoy all the world's dainties, he partakes of the

rich viands until the enormous desires of his heart are completely satiated.

The blessing of God was not asked upon the bounties of the table, and no thanks were returned to the Most High. In the height of his glory he might be comparatively miserable, by the thought coming suddenly into his mind, that possibly some of his own appointed attendants might envy him, and point the weapon of death at the seat of all his joys. But if he lives on in all the esteem and joys the world can afford for a hundred years, the time would soon roll away; and then, O then, when the raging fever or the wasting consumption shall lay him low on the bed of death—the glassy eyes gazing at the king of terrors with terrific horror—the rattle of death in the throat announcing that the time is short—the skill of all his physicians avails nothing—the messenger on the pale horse enters and calls for his victim—his soul is brought to the very verge of that awful precipice, the great gulf of eternal wo and misery—he hangs right over the burning lake, a lost soul!

O what would the departing monarch give in exchange for that never-dying spirit, lost by the love of worldly glory! He has for a moment longer a world to give, but that is far too little: the salvation of the soul cost the immaculate Son of God his own heart's precious blood, which is worth more than all the worlds that were ever

made. There is no hope for the dying monarch: he chose the world; he had its pleasures; but they are all gone; he sinks into the gloomy regions of that direful place, where the shrieks and groans of the finally impenitent salutes his soul—he is lost, lost for ever!

Oh, fellow-travelers to the judgment-seat of Christ, what would it profit you if you could gain the whole world, but lose your own soul in the effort to gain riches? There is nothing this side of heaven that we can set our supreme affections upon, without hazarding the salvation of our souls. If we were to love the honor and esteem of our fellow-men which arises from noble deeds and self-sacrificing acts in behalf of our country, more than that honor which "cometh from God only," it would prove to be a snare to our souls. Patriotic men have been justly honored and esteemed for noble deeds, and great sacrifices made for the good of their country and for their fellow-mortals; but there are no honors of any kind to be showered down upon him who sacrifices his own soul. "O Israel, thou hast destroyed thyself," said God to his ancient people. If a man were to gain a world of honors by praiseworthy deeds, and did not seek that honor which cometh from above, it would not save his soul from sinking into the pit of woe, when death sunders the slender cord that binds it to earth. If he gains a world of knowledge, as it were, and is

not made savingly acquainted with the Lord Jesus Christ, his extensive knowledge would only enhance his guilt. If he knows his duty and does it not, his condemnation is so much the greater. If he becomes master of all the arts and sciences the world ever knew, he can never devise a plan by which a single soul can be saved, without being washed in that glorious fountain which Jesus filled with his own atoning blood : nothing else can take away the guilty stains of sin with which we have all been defiled. If we could gain all that our hearts could desire,—honors, riches, arts, and sciences,—and retain them as long as the world shall stand, how comparatively worthless would they all be to us, if we had not the saving knowledge of the Lord Jesus Christ formed in us the hope of eternal glory, in that day when this earth with all its wealth shall be wrapped in one tremendous crackling sheet of fire, and we shall all be called to judgment! "What shall it profit a man, if he gain the whole world and lose his own soul?"

We have been looking principally at the value of the world, with all its treasures and honors; let us, in the second place, consider the worth of the soul. My hearers, did you ever see a soul? Never. But you have felt the effects of the soul in your heart. It is the production of the breath or power of the Almighty. The creation of man was of so much importance, that a consultation

was called between the Father, the Son, and the Holy Ghost; because man was to be devoted to the service of the three persons in the Godhead. "And God saith, Let us make man in our image, after our likeness." Let his soul be an immortal spirit. Man was the nearest resemblance to God of anything that was made; and yet there is an infinite distance between God and man; still, the soul of man is the noblest work of our heavenly Father. And is that soul to be bartered away for earthly gain? The noble faculties of the soul are strong proofs of its great value. Man, by the expanding faculties of the soul, has invented the most complicated machines; built ships and steamers that have traversed the world; he has measured the planetary worlds, chained the vivid lightning, brought it down to earth, and laid it powerless in the dust. The telegraph dispatch goes in all directions with lightning speed. All this by that thinking power in man called the soul. O, who can tell its value?

Again; we may estimate the value of the soul by its capacity to enjoy happiness or suffer punishment. Go into the dying chamber of the humble Christian, and hear him tell of the goodness of God, and the loving-kindness of Jesus Christ Although racked with pain in body, yet the soul is rejoicing in the glorious hope of immortality beyond the grave. Hear him tell how precious Jesus is to his soul, as it stands on the starting-

point for the eternal world. Hear him console his companion in life, as the tears drop gently all around his dying pillow. Weep not for me, dear wife; in a few brief hours we will meet again, to walk the golden streets of the New Jerusalem. Farewell, dear children; prepare to meet me in heaven. And as he stretches forth the pale hand to give them all the last token of parental regard on earth, a heavenly smile seems to light gently on his countenance; his soul gathers a cluster of the fruit of Eschol, as he looks over into the promised land; he has a sweet foretaste of heavenly joys, and only waits to be cut loose from earth, that he may fly away to heaven. This is no very uncommon picture of a dying saint. "Blessed are the dead who die in the Lord." That soul who dies in the full belief in Jesus Christ, will have a far richer crown than any that ever graced a monarch's head on earth.

Go with me now, dear friends, from the calm and peaceful dying bed of the devoted follower of the Lord Jesus, and see the poor infidel grapple with the king of terrors. Hear him crying out in a gust of horror and despair: at one time calling upon the abused and insulted name of Jesus, and at another time, upon his associates, uttering fearful execrations upon their heads as the guilty means of his abandonment of heaven. In a complete tempest of agony and overwhelming horror, he takes the fearful leap in the dark,

the terrors of hell already fast hold of his ruined soul, and thus he sinks: he sinks down, down; but Oh, where—where? Is it where the weary will be for ever at rest? O no: it is where there will be no rest, day nor night—if there is anything there that can be called day. Ah! watch him by the eye of imagination, if you can, until the curling smoke of the bottomless pit shuts him out of sight. He is a lost soul. The sketch which I have drawn is not all imagination; it is taken from the death-bed scenes of some of the most noted infidels that have ever lived. But this is only just a foretaste of the terrors that will for ever hang around the lost soul—only an introduction to the agonies of despair which are to be endured through all eternity.

Eternity! My hearers, did you ever try to stretch your mind over that word? Can you get any kind of an idea of the length of it? Suppose a beautiful little bird should take up a particle of the earth, and on his swift wings should fly away to some far distant world and deposit it there, and return again in one thousand years; then take another particle, and be gone another thousand years; and so on, till all the earth should be removed. Now, the lost soul will have to wai on still in hell, we will suppose, until the whole earth shall be brought back again by the same process, before he can be released from that woeful abode. Oh, would there be any hope for such a

soul? I answer, yes; a cheering hope, to what there is now, as the real case stands with the man who has lost his own soul; for this would not be eternity; Oh no; a thousand worlds might be removed in like manner, and that would not be eternity. And suppose a column of figures could be placed in the star-spangled heavens to reach around this whole world, every figure to stand for five millions of years; still that whole column would not tell the length of eternity: and is the lost soul to wail on through all the countless ages of eternity?

Dear friends, (if I may be allowed to speak of myself,) I confess this puts me in mind of examining my own hopes for eternity. Oh, is there any possibility of my being mistaken? God of mercy, tell me—O thou bleeding Lamb of Calvary, tell me if I am mistaken! Dear fellow-voyagers to the eternal world! it will be well for all of us to examine our hopes for eternity—both professors and non-professors. It may be that some of our names are on the church-book, and not on the Lamb's book of life. If false hopes could be exchanged for good ones in eternity, it would not be so dreadful. There is to be no correcting of false hopes nor misspent lives the other side of th river of death: as death takes us, so the judg ment will find us.

We were trying to estimate the value of the soul by its capacity to enjoy happiness or suffer

punishment. If any of us shall finally be found at the gate of heaven, after it shall be closed, knocking for admission, and shall hear a voice within saying, "Depart from me, all ye workers of iniquity," could we endure the dreadful disappointment? We should have to endure it, because we were too careless, and did not examine our hopes as we ought. We got our names on the church-book, went to the communion-table a few times, and gave ourselves no further trouble about religion, except in times of revivals, when it was fashionable: then we went with the throng to the prayer-meeting or to the house of God, to hear some eloquent man preach, or, rather, to see and be seen. But we hear something more from that voice within: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke, 13 : 28. And why? Because ye never followed in my footsteps and went about doing good: I called, and ye refused; I stretched out my hand, but ye regarded it not. Instead of secret prayer from day to day, for the honor of my name and the salvation of souls for whom I died, I have seen you among the gay and giddy circles, engaging in all the vain and soul-destroying allurements of the world; or I have seen that you have habitually neglected your duty to God, to your own soul, and to souls all around you, "Go

away into everlasting punishment." Matt. 25:46

If we are clinging to false hopes, dear hearers, or if any of us are "without hope and without God in the world," we are exposed to the terrific doom of everlasting punishment; and our souls are capable of suffering the whole, even to the very dregs, of that direful cup of wo and misery. Yes, this is the capacity every soul has to endure suffering. Is not such a soul worth saving? is it not of infinite value? It is not at all strange that our blessed Master asks, in the text, "What shall a man give in exchange for his soul?" Where is anything equal in value in all creation, that could be offered for it?

Now let us look once more at the value of the soul, by considering what it is capable of enjoying. And first, I remark there is more real, substantial joy, frequently, in the death of a devoted Christian, than in the whole lifetime of an impenitent person. Let us look back to the heavenly-minded Stephen, who is usually known as the first martyr. He had been doing what every Christian ought to do—warning the ungodly. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Acts, 7:51. And so he went on, until "they were cut to the heart and they gnashed on him with their teeth." But this did not frighten Stephen: he was full of the Holy Ghost: and he "looked up steadfastly into

heaven, and saw the glory of God, and Jesus standing at the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing at the right hand of God. This caused a thrill of joy to roll through the martyr's soul, as he stood on the very threshold of a cruel death, far beyond all the fleeting joys of earth. "If God be for us, who can be against us?" They stoned Stephen to death, but they killed nothing but the body: his soul went home to glory, with a convoy of angels, to that blessed abode, where he saw Jesus standing on the right hand of God. Yes; he went home with the very spirit of Christ in his soul, praying for his murderers.

One more triumphant death let me relate. Samuel Rutherford, one of the most resplendent lights that ever rose in Scotland, was the professor of divinity in the university of St. Andrews, as history states. When the Parliament of Scotland summoned him for trial, because he stood up for liberty and religion, he was on his dying bed. "Tell the Parliament," said he to the messenger, "that I have received a summons to a higher bar; I must needs answer that first; and when the day you name shall come, I shall be where few of you shall ever enter." In his last moments he said to ministers around him, "There is none like Christ. O, dear brethren, pray for Christ, preach for Christ, do all for Christ; feed

the flock of God. And O, beware of men-pleasing!" Having recovered from a fainting-spell, he said, "I feel, I feel, I believe, I joy, I rejoice; I feed on manna; my eyes shall see my Redeemer, and I shall be ever with him. Christ is mine, and I am his. Glory, glory to my Creator and Redeemer! Glory shines in Immanuel's land! O for arms to embrace him! O for a well-tuned harp!" He continued exulting in God his Saviour to the last, as one in full vision of joy and glory.

My unconverted hearers, would you not like to die the death of the righteous? This is but a small germ from the kingdom of joy and peace: a single drop of the love of Christ in the soul, that will increase, and increase, until it shall become a mighty ocean of love. Yes; no tongue can tell the joy that one soul may possess. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Is not the capacity of the soul to enjoy happiness unbounded? A single soul may enjoy more of the sweets of redeeming love, than has yet been enjoyed by all the saints in glory; and shall our souls be bartered away for a few vain amusements and self-gratifications? a little of the tinsel of this fallen world, which is so well calculated to cultivate pride, and thus let the smoke of the bottomless pit into our souls? What will be left for the poor worldling, after the fire of the great day of

judgment shall have done its work? This world must come to an end; but there will be no termination to the wailing of the lost soul in hell. One long, never-ending eternity of wailing will be your eternal portion, dear impenitent soul, if you do not forsake sin and go to Jesus for salvation. When the mighty trump of God shall sound through all the earth and all the deep caverns of the wide ocean; when we shall all be summoned to appear before the judgment-seat of Christ, what will all this world be worth to you then, as it will be wrapped in one terrific sheet of fire, which will consume it to its very centre. Oh, if you should call to the mountains and rocks to fall on you and hide you from the face of him that sitteth on the throne, and from the wrath of the Lamb, they would not stop for you, nor shelter you from the terrific and overwhelming billows that would gather around your sinking soul. O, what would you have then to give in exchange for your soul? Christ poured out his own heart's most precious blood amid the soul-crushing agonies of Calvary to redeem the souls of mankind: and does he not know what a soul is worth? Nothing but the blood of Christ was found in the wide universe to be sufficient to redeem the soul. If it cost such an infinite price, is it not of infinite value? The blessed Saviour holds up the world in contrast with the soul, and writes Tekel on the world, as being entirely insufficient to

balance the soul in value. If we could sum up all the joys of heaven for all eternity, and count up all the woes and miseries, the shrieks and groans of the great prison-house for lost souls, for all eternity also; then might we begin to tell what the immortal spirit of man is worth.

If a follower of Jesus can be so happy in death as we have seen, what may he not enjoy in the full blaze of bliss and glory at Christ's right hand?

And now let me ask, dear fellow-travelers to the eternal world! in view of all that has been said—in view of the length of eternity—in view of the value of your own souls—in view of the dying love of Jesus, and the goodness and mercy of God,—what is your determination? Will you, the grace of God assisting you, set out on the journey to heaven, if you have not already done so? Is not heaven worth gaining? is not hell worth shunning? What would fill the bosom of your departed pious father, mother, brother, or sister, with joy sooner, than to see a convoy of blessed angels wafting your never-dying spirit home to glory? O, will you set out for that bright world of joy; or, will you be for ever separated from your pious friends on that great day when all our eternal destinies will be for ever fixed? We do not suppose there will be much weeping in heaven; for we are told that all tears will be wiped away; but it may be, that pious

souls will weep at the judgment-seat of Christ, as they hear the soul-rending sentence pronounced against their near and dear relatives; and see them take their departure for that direful abyss where the rich man lifteth up his eyes, being in torments: and these tears may be wiped away as they enter into that celestial city of jasper walls and pearly gates, to join with all the ransomed souls in heaven to celebrate the dying love of their dear Redeemer.

But the tears of lost souls will never be wiped away: O no! they may weep on, and weep on, for countless ages, and still be weeping. We had better weep over our sins here, exercising repentance toward God and faith in the Lord Jesus Christ. There is no repentance in the grave whither we are fast hastening. Shall we not all band together, follow in the footsteps of our glorious Leader, the great Captain of our salvation, and thus journey on to heaven? Unconverted friends, will you not go with us? Behold Jesus stooping over the battlements of high heaven, reaching over that mighty wall which has twelve foundations of precious stones, to hand you down the shield of faith, with which you may quench all the fiery darts of the wicked one: O grasp it now without delay; Satan is firing his poisonous arrows at your soul, to keep you back from Christ: but seize the shield of faith, and with it you may lay them powerless in the dust. "Believe on the

Lord Jesus Christ and thou shalt be saved." A firm belief in Christ, unbounded confidence in God, is the shield of defense we must have if we go on a pilgrimage to that celestial city, whose light is resplendent with glory: beautiful as the "jasper-stone, clear as crystal." And now I must leave this subject in the hands of Christ, who uttered the words of our text; and pray that it may be blessed to our souls, and lead us all to see the importance of having treasures such as earth cannot give—treasures that will not take to wings and fly away. In a number of former discourses I endeavored to point out the way that a soul must take, in order to make a safe and successful journey to heaven. In the last discourse I endeavored to present to your minds the great and glorious subject of eternal salvation, through the merits of a crucified and risen Redeemer. At this time I have, in the name of my Master, brought before you the great and soul-interesting question propounded by Christ himself—"For what is a man profited, if he shall gain the whole world and lose his own soul?" No mathematician, no scientific man, no philosopher, has ever been able to show that there would be any profit at all to the man who should gain the whole world, and lose his own soul. And all the answer that can be given is, that the man would not only utterly fail to gain any profit at all, but would sustain a loss that God alone can estimate. Dear friends,

will you let go of sin, and choose Christ for your everlasting portion? Parents, are you ready to set out for that blest abode so resplendent with heavenly glory, and do all you can to get your dear children into the kingdom of glorious rewards at Christ's right hand? It has been related that a dear youth became anxious about her soul's salvation, and had an anxious desire to attend religious meetings. Her father was opposed to it; but not wishing to use any very harsh means, perhaps, he undertook to persuade or to hire her to stay away from them. For this purpose he offered her an elegant dress, that she might attend the gay party and the ball-room in the most splendid style. Alas! her young mind was too weak to withstand the temptation: she took the dress, and made no further inquiries after Jesus. The Spirit was grieved away, from that tender bosom that had begun to beat for heaven. A short time rolled away, and she was laid upon a bed of sickness. The skill of the physician was baffled: she grew worse and worse: the feelings that she once had to seek Christ were all gone: and when she found that she must die, her dear friends standing all around her with flowing tears, her father among the rest, she lifted her pale hand, so soon to grapple with death, and said she wanted to see that dress. It was brought to her; and as it was held up, she turned her glassy eyes toward her father and ex-

claimed, Father, father, there is the price of my soul! I leave you to imagine what were the feelings of that father's heart.

O, fathers and mothers, have you any dear children's souls to barter away for fine dresses, or a little of the follies and vanities of this sin-stricken world? Forbid it, Lord! and grant that you may meet them in heaven, to walk the golden streets of the New Jerusalem! In conclusion let me ask, shall we not all try to meet on the banks of that "pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb?" Rev. 22. Shall we meet under the heaven-born boughs and branches of the tree of life, which is fed and constantly supported by that pure river, flowing directly from the throne of God through the mediation of the Lamb? O shall we partake of her twelve manner of fruits, so well suited to the refined taste of all the saints in glory? In heaven there is, no doubt, a great variety of sweet and glorious pleasures; and a continuance of them, ever fresh, and ever delightful; all flowing from the great and glorious Fountain-Head of eternal life. Is there a single soul here that is still in a state of vacillation, reeling, as it were, between heaven and the pit of woe; poising on a pivot, hesitating whether to lay hold of eternal life, or still to cling to the allurements and gratifications of this delusive world? If you hold on to earthly pleasures, and grieve away the Holy

Spirit, what will be your support when you shall hear the awful trump of God sounding, and see this whole world in one terrific blaze? where will be your support then, when you shall be summoned before the judgment-seat of Christ? I leave you to give the answer. If you choose Christ and his salvation for your everlasting portion, you may have the same support which all the patriarchs and prophets and all the saints in glory have. Who protected Daniel in the den? who shut the fierce lions' mouths? Who supported the three pious souls in the fiery furnace? A fourth one was there "like the Son of God," with omnipotent power. Who carried Elijah home to glory in a chariot of fire? What was it that supported so many holy martyrs during the Reformation, while the crackling fires of faggots piled up all around them was consuming their bodies? What was it that enabled their voices to burst through all the smoke and fierce flames that were curling all around their devoted heads; and to break out in songs of praise, and loud exclamations of, glory to God in the highest; hallelujah to the Lamb, for he was slain for us! It was the power of Omnipotence. May the Lord grant that their God may be our God; that their Saviour may be our Saviour, and their heaven our eternal home: and to the triune God, Father, Son, and Holy Ghost, will we give all the glory. Amen.

LIST OF TEXTS

Appropriate to the subjects of the Sermons in this volume.

CREATION OF MAN.

Gen. 1 : 27. God created man in his own image, in the image of God created he him ; male and female created he them.

Gen. 2 : 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

MAN'S FIRST DISOBEDIENCE.

Gen. 2 : 16, 17. The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for the day thou eatest thereof, thou shalt surely die. 3 : 6. The woman took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. 2d Cor. 11 : 3. See sentence pronounced against the offenders, ver. 14 to 20.

Consequence of sin.—Rom. 5 : 12. By one man sin entered into the world, and death by sin.

Ver. 15. Through the offence of one many be

dead. Ver. 17. By one man's offence death reigned. Ver. 18. By the offence of one, judgment came upon all men to condemnation. Ver. 19. By one man's disobedience many were made sinners.

THREATENINGS AGAINST SINNERS.

Exodus, 32 : 33, 34. The Lord said to Moses, Whosoever hath sinned against me, him will I blot out of my book. I will visit their sin upon them. 34 : 7. God will by no means clear the guilty. Josh. 24 : 19. He is a jealous God ; he will not forgive their transgressions nor their sins.

Prov. 8 : 36. He that sinneth against me, wrongeth his own soul. Num. 16 : 38.

Eccl. 2 : 26. To the sinner God giveth travail.

Isa. 13 : 9. The Lord shall destroy the sinners of the land out of it.

30 : 1. Woe unto rebellious children, saith the Lord, etc., who add sin to sin.

Jer. 2 : 25. I will plead with thee, saith the Lord, because of thy sins.

15 : 13. Thy substance will I give to thine enemies, because of thy sins. Ch. 17 : 3 ; 50 : 14.

Ezek. 14 : 15. When the land sinneth, I will break the staff of bread.

18 : 4. The soul that sinneth it shall die.

21 : 24. In all your doings, your sins appear, etc. ; he shall be taken, etc.

Hos. 4 : 7. They sinned against me, therefore

will I change their glory into shame.—Ver. 9. I will punish them for their ways. 9 : 9. I will visit their sin. Amos, 5 : 12. I know your manifold transgressions, and your mighty sins.

Mic. 6 : 13. I will make thee a desolation because of thy sins. John, 16 : 8. The Spirit shall reprove the world of sin.

2d Pet. 2 : 4. God spared not the angels that sinned, but cast them down to hell.

Jude, 15. The Lord cometh to execute judgment, and to convince ungodly sinners of their ungodly deeds.

Sinners threatened with various evils.—Deut. 24 : 16. Every one shall die for his own sin. Lev. 22 : 9. 2d Kings, 14 : 6. 2d Chron. 25 : 4. Ezek. 18 : 20. Ps. 1 : 5. Sinners shall not stand in the congregation of the righteous.

38 : 6. There is no rest in my bones because of my sins. Prov. 13 : 21, 22. Evil pursueth sinners. Their wealth is laid up for the just.

14 : 34. Sin is a reproach to any people.

24 : 9. The sinner is an abomination among men. Isa. 1 : 28. The destruction of the transgressors and of the sinner shall be together, and they that forsake the Lord shall be consumed.

33 : 14. The sinners in Zion are afraid : who among us shall dwell with everlasting burnings?

65 : 20. The sinner being an hundred years old, shall be accursed.

Jer. 40 : 3. Because you have sinned against the Lord, this is come upon you. Ch. 44 : 23.

Lam. 1 : 8. Jerusalem hath grievously sinned, therefore she is removed; all that honored her despise her. Ezek. 16 : 52.

5 : 7. Our fathers have sinned and are not, and we have borne their iniquities.—Ver. 16. Woe unto us that we have sinned.

Ezek. 33 : 10. If our sins be upon us, etc., how should we live?—Ver. 12. The righteous shall not be able to live in the day that he sinneth.

Hos. 13 : 2, 3. They sin more and more. They shall be as the morning cloud and the early dew, that passeth away; as the chaff that is driven away with the whirlwind out of the floor, and as the smoke out of the chimney.

Mic. 1 : 5. For the sins of the house of Israel is all this evil. Rom. 2 : 12. As many as have sinned without law shall perish without law.

6 : 23. The wages of sin is death.

7 : 5. The motions of sin did work in our members to bring forth fruit unto death.—Ver. 9. Sin revived and I died.—Ver. 11. Sin slew me.

1 Cor. 15 : 56. The sting of death is sin.

2 Thess. 2 : 3. The man of sin is the son of perdition. 1 Tim. 1 : 9. The law is made for sinners.

Heb. 10 : 26, 27. If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking-for of judgment, and fiery indig-

nation, that shall devour the adversaries. Ch. 4 : 6. James, 1 : 15. Sin when finished bringeth forth death. 1 John, 5 : 16. There is a sin unto death. Matt. 12 : 31.

TRANSGRESSORS.

Prov. 11 : 3. The perverseness of transgressors shall destroy them.—Ver. 6.

13 : 2. The soul of the transgressor shall eat violence.—Ver. 15.

Isa. 24 : 5, 6. The earth is defiled under the inhabitants thereof, because they have transgressed: Therefore hath the curse devoured the earth. Ver. 20. The transgression of the earth shall be heavy upon it. 66 : 24. The men that have transgressed against me, their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh.

Jer. 34 : 18, 20. I will give the men that have transgressed into the hand of their enemies.

Ezek. 14 : 10, 11. They shall bear the punishment of their iniquity, that they may no more go astray, nor be polluted with their transgressions.

20 : 38. I will purge from among you the rebels, and them that transgress.

39 : 24. According to their uncleanness, and according to their transgressions have I done unto them, and hid my face from them.

Hos. 7 : 13. Woe unto them, for they have

fled from me; destruction unto them, for they have transgressed against me.

Matt. 15 : 3. Why do ye transgress the commandments of God by your tradition?

Acts, 1 : 25. Judas by transgression fell from the ministry. Heb. 2 : 2, 3. If the word spoken by angels was steadfast, and every transgression received a just recompense of reward, how shall we escape if we neglect so great salvation?

1 John, 3 : 4. Sin is the transgression of the law. 2 John, 9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.

REPENTANCE.

2 Chron. 7 : 14. If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin.

2 Chron. 30 : 9. The Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

Psalm 37 : 27. Depart from evil and do good, and dwell for evermore. Prov. 1 : 23. Turn ye at my reproof: behold, I will pour out my Spirit unto you; I will make known my words unto you. Jer. 4 : 14. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? Isaiah, 55 : 7. Let the wicked forsake

his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Jer. 18 : 8. If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. Ezek. 18 : 21–23, 30–32. If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him : in his righteousness that he hath done, he shall live. Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways and live? Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

Eph. 5 : 14. Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. Acts, 2 : 38. Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts, 3 : 19. Repent ye,

therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Repenting in affliction.—Deut. 4 : 30, 31. When thou art in tribulation, and all these things come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient to his voice, (for the Lord thy God is a merciful God,) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

Hosea, 6 : 1. Come and let us return unto the Lord ; for he hath torn, and he will heal us ; he hath smitten, and he will bind us up.

Confession of sin.—Psalm 32 : 5. I said, I will confess my transgressions unto the Lord ; and thou forgavest the iniquity of my sin.

Prov. 28 : 13. Whoso confesseth and forsaketh his sins, shall have mercy.

1 John, 1 : 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Luke, 15 : 21, 22. The Son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

FAITH IN CHRIST.

Promises and invitations to faith.—Isaiah, 28 : 16. Behold, I lay in Sion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation. He that believeth, shall not make haste. 1 Peter, 2 : 6. He that believeth on him shall not be confounded.

Isaiah, 45 : 22. Look unto me, and be ye saved, all the ends of the earth.

Mark, 9 : 23. If thou canst believe, all things are possible to him that believeth.

John, 1 : 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

John, 3 : 16, 18, 36 ; 6 : 47. God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life. He that believeth on him is not condemned. He that believeth on the Son hath everlasting life.

John, 12 : 46. I am come a light into the world, that whosoever believeth on me should not abide in darkness. Luke, 7 : 50. Thy faith hath saved thee, go in peace.

Acts, 10 : 43 To him give all the prophets witness, that, through his name, whosoever believeth on him shall receive remission of sins.

Acts, 16 : 31. Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Romans, 9: 33. Behold, I lay in Sion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed.

Rom. 4 : 5. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Romans, 10 : 4. Christ is the end of the law for righteousness to every one that believeth.

Gal. 3 : 9, 7, 22. They which be of faith are blessed with faithful Abraham. They which are of faith, the same are the children of Abraham. The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Hebrews, 10 : 38, 39. The just shall live by faith. We are of them that believe, to the saving of the soul. Ephesians, 2 : 8. By grace are ye saved, through faith.

Hebrews, 6 : 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

1 Tim. 4 : 10. We trust in the living God, who is the Saviour of all men, especially of those that believe. John, 20 : 29. Blessed are they that have not seen and yet have believed.

Matthew, 11 : 28. Come unto me, all ye that labor and are heavy laden, and I will give you rest. John, 6 : 35, 37. And Jesus said unto them, I am the bread of life; he that cometh unto me shall never hunger, and he that believ-

eth on me shall never thirst. All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out.

1 Pet. 2 : 4, 5. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Confessing Christ.—Matt. 10 : 32. Whosoever shall confess me before men, him will I confess also before my Father which is in heaven.

Rom. 10 : 9, 10. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

1 John, 4 : 15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

PRAYER.

Seeking God.—Job, 33 : 26. He shall pray unto God, and he will be favorable unto him, and he shall see his face with joy.

Exodus, 34 : 24. Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God, thrice in the year.

Deut. 4 : 7. What nation is there so great, who

hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

Psalm, 10 : 17. Lord, thou hast heard the desire of the humble : thou wilt prepare their heart, thou wilt cause thine ear to hear.

Psalm 6 : 9. The Lord hath heard my supplication ; the Lord will receive my prayer.

Psalm 18 : 3. I will call upon the Lord, who is worthy to be praised : so shall I be saved from mine enemies. Psalm 55 : 17. Evening and morning, and at noon, will I pray and cry aloud, and he shall hear my voice.

Psalm 73 : 28. It is good for me to draw near to God. Psalm 86 : 5, 7. Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee. In the day of my trouble, I will call upon thee, for thou wilt answer me. Psalm 145 : 18. The Lord is nigh unto all them that call upon him ; to all that call upon him in truth. Jeremiah, 33 : 3. Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.

Joel, 2 : 32. Whosoever shall call on the name of the Lord shall be delivered.

Romans, 10 : 12, 13. The same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. James, 4 : 8. Draw nigh to God, and he will draw nigh to you.

Job, 22 : 21. Acquaint thyself with him, and

be at peace; thereby good shall come unto thee.

Ezekiel, 36 : 37. I will yet for this be inquired of by the house of Israel, to do it for them: I will increase them with men like a flock.

Heb. 4 : 14–16. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

Seeking God.—Deuteronomy, 4 : 29. If thou shalt seek the Lord thy God, thou shalt find him; if thou seek him with all thy heart, and with all thy soul. 1. Chron. 28 : 9. If thou seek him, he will be found of thee.

Job, 8 : 5, 6. If thou wouldest seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

Psalm 9 : 10. Thou, Lord, hast not forsaken them that seek thee. Psalm 69 : 32. Your heart shall live, that seek God.

Isaiah, 45 : 19. I said not unto the seed of Jacob, seek ye me in vain.

Jeremiah, 29 : 13. Ye shall seek me, and find me when ye shall search for me with all your heart. Hosea, 10 : 12. Seek the Lord, till he come and rain righteousness upon you.

Amos, 5 : 4. Seek ye me, and ye shall live.

Lamentations, 3 : 25. The Lord is good unto them that wait for him, unto the soul that seeketh him. Acts, 17 : 27. That they should seek the Lord, if haply they might feel after him, and find him. Hebrews, 11 : 6. He that cometh to God, must believe that he is; and that he is a rewarder of all them that diligently seek him.

2 Chron. 15 : 2. The Lord is with you, while ye be with him; and if ye seek him, he will be found of you. Ezra, 8 : 22. The hand of our God is upon all them for good that seek him.

Secret Prayer.—Matthew, 6 : 6. Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

PRAISE AND THANKSGIVING.

Psalm 34 : 1. I will bless the Lord at all times; his praise shall be continually in my mouth. 35 : 28. My tongue shall speak of thy righteousness and of thy praise all the day long.

63 : 4. I will bless thee while I live.

111 : 1. I will praise the Lord with my whole heart. 119 : 164. Seven times a day do I praise thee, because of thy righteous judgments. 145 : 2. Every day will I bless thee, and will praise thy name for ever and ever.

1 Cor. 14 : 15. I will sing with the spirit, and I will sing with the understanding. Ps. 47 : 7. Eph. 5 : 19. Speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your hearts to the Lord. Col. 3 : 16. Singing with grace in your hearts to the Lord. Ps. 51 : 15. O Lord, open thou my lips, and my mouth shall show forth thy praise. 119 : 171. My lips shall utter praise when thou hast taught thy law to me.—Ver. 175. Let my soul live, and it shall praise thee.

Isa. 43 : 21. This people have I formed for myself; they shall show forth my praise.

61 : 11. The Lord will cause righteousness and praise to spring forth.

Jer. 33 : 8, 9. I will cleanse them from all their iniquity, and will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me for a name of joy and praise, and an honor before all nations of the earth. Ver. 11.

Hos. 14 : 2. Take away all our iniquity, etc., so will we render the calves of our lips.

Matt. 21 : 16 : Out of the mouth of babes and sucklings thou hast perfected praise.

Thanking God through Christ.—Rom. 1 : 8. I thank my God through Jesus Christ, for you all, that your faith is spoken of through the whole world. 7 : 24, 25. Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord—1 Cor. 15 : 57,—who giveth us the victory—2 Cor. 2 : 14—which causeth us to triumph in Christ.

Phil. 1 : 11. The fruits of righteousness are by Jesus Christ, to the praise and glory of God.

Heb. 13 : 15. By him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

Eph. 5 : 20. Give thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ.

SALVATION BY CHRIST.

Matthew, 18 : 11. The Son of man is come to save that which was lost.

Luke, 1 : 69. God hath raised up an horn of salvation for us.—Ver. 77. To give the knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us. Ver. 78.

2 : 11. Unto us is born this day a Saviour.

Luke, 2 : 30. Mine eyes have seen thy salvation, (*i. e.* Christ.) 3 : 6. All flesh shall see the

salvation of God. 9 : 56. The Son of man is come, not to destroy, but to save men's lives.

19 : 9. This day is salvation (*i. e.* Christ) come to this house. John 3 : 17. God sent not his Son into the world to condemn the world, but that the world through him might be saved.

4 : 22. Salvation (*i. e.* Christ) is of the Jews. Ver. 42. This is Christ, the Saviour of the world.

5 : 34. These things I say, that ye might be saved. 10 : 9. By him, if any man enter in, he shall be saved. 12 : 47. I came not to judge, but to save the world.

Acts 2 : 21. Whosoever shall call on the name of the Lord, shall be saved.

4 : 12. There is none other name under heaven given among men whereby we must be saved.

5 : 31. Him hath God exalted to be a Prince and a Saviour. 13 : 23. Of this man's (David's) seed, hath God raised unto Israel a Saviour.— Ver. 38. Through his name is preached to you the forgiveness of sins.

15 : 11. We believe, that through the grace of our Lord Jesus Christ we shall be saved.

16 : 31. Believe on the Lord Jesus Christ, and thou shalt be saved.

28 : 28. The salvation of God is sent unto the Gentiles. Romans, 5 : 9. We shall be saved from wrath, through him.

10 : 9. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart,

thou shalt be saved. 2 Cor. 6 : 2. In a day of salvation have I succored thee.

Eph. 2 : 8. By grace ye are saved, through faith, and that not of yourselves.

5 : 23. He is the Saviour of the body, [the church.] Phil. 3 : 20. Our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ. 1 Thess. 5 : 9. God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. 2 Thess. 2 : 13.

1 Tim. 1 : 15. Christ Jesus came into the world to save sinners. 2 Tim. 1 : 10. Our Saviour Jesus Christ hath abolished death, and brought life and immortality to light. Ver. 9.

Titus, 3 : 5, 6. According to his mercy he saved us, through Jesus Christ our Saviour.

Heb. 2 : 3. How shall we escape if we neglect so great salvation, which began to be spoken by the Lord, and was confirmed unto us by them that heard him. Ver. 10. It became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering.

5 : 9. He became the author of eternal salvation, unto all that obey him.

7 : 25. He is able to save to the uttermost all that come unto God by him.

Hebrews, 9 : 28. He shall appear the second time, without sin, unto salvation.

1 John, 4 : 14. The Father hath sent the Son, to be the Saviour of the world.

Christ a Redeemer.—Job, 19 : 25. I know that my Redeemer liveth.

Romans, 3 : 24. We are justified freely by his grace, through the redemption that is in Jesus Christ. 1 Cor. 1 : 30. Christ Jesus, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption. Ver. 3.

Gal. 3 : 13. Christ hath redeemed us from the curse of the law. 4 : 4. God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Ver. 5.

Titus, 2 : 14. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Hebrews, 9 : 12. He entered into the holy place, having obtained eternal redemption for us. Ver. 15. 1 Peter 1 : 18. Ye were redeemed, not with corruptible things, but with the precious blood of Christ. Ver. 19.

Rev. 5 : 9. Thou hast redeemed us to God by thy blood.

Advocate.—1 John, 2 : 1. We have an advocate with the Father, Jesus Christ the righteous.

Hebrews, 9 : 24. He entered into heaven, to appear in the presence of God for us.

Reconciliation by Christ.—Romans, 5 : 10. We were reconciled to God by the death of his Son. Ch. 11 : 15. 2 Cor. 5 : 18. God hath reconciled us to himself by Jesus Christ.—Ver. 19. God was in Christ reconciling the world to himself.

Worship offered to Christ jointly with the Father.—Matt. 28 : 19. Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

John, 5 : 23. All men should honor the Son, even as they honor the Father.

Rev. 5 : 13. Every creature which is in heaven, and in earth, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. 7 : 9. I beheld, and lo ! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.—Ver. 10. And cried with a loud voice, saying, Salvation to our God, which sitteth on the throne, and unto the Lamb.

To Christ alone.—Heb. 1 : 6. When he bringeth in the first begotten into the world, he saith, Let all the angels of God worship him.

Rev. 1 : 5, 6. Unto him that loved us, and washed us from our sins in his own blood, and

hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.

The vanity of riches, in comparison with the worth of the soul.—Eccl. 5 : 10. He that loveth silver, shall not be satisfied with silver; neither he that loveth abundance with increase.

Matt. 16 : 26. What is a man profited, if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? Job, 27 : 8, 9. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him?

1 Tim. 6 : 9, 10. They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—Ver. 11. But thou, O man of God, flee these things. See James, 4 : 13, 16.

Riches are not a lasting possession.—Prov. 23 : 5. Riches make themselves wings and fly away. 27 : 24. Riches are not for ever; and doth the crown endure to every generation?

Matt. 6 : 19. They are treasures which moth and rust do corrupt, and which thieves break

through and steal. 1 Tim. 6 : 17. They are uncertain. Matt. 13 : 22. They are deceitful.

Heb. 10 : 34. Ye have in heaven a better and an enduring substance.

Ps. 49 : 16, 17. Be not afraid when one is made rich, when the glory of his house is increased ; for when he dieth he shall carry nothing away ; his glory shall not descend after him.

Eccl. 5 : 15. As he came forth of his mother's womb, naked shall he return to go as he came ; and shall take nothing of his labor, which he may carry away in his hand.

Job, 1 : 21. Naked came I out of my mother's womb, and naked shall I return.

1 Tim. 6 : 7. We brought nothing into this world, and it is certain we can carry nothing out.

Riches recommend no man to the favor of God.—Job, 34 : 19. God accepteth not the persons of princes, nor regardeth the rich more than the poor. 36 : 19. Will he esteem thy riches ? No, not gold, nor all the forces of strength.

Prov. 11 : 4. Riches profit not in the day of wrath. 22 : 2. The rich and the poor meet together ; the Lord is the maker of them all.

Ezek. 7 : 19. Their silver and their gold shall not be able to deliver them, in the day of the wrath of the Lord. Mark, 12 : 41, 44. Many that were rich cast much into the treasury of the

temple. A poor widow cast in two mites, which make a farthing. Jesus said, This poor widow hath cast in more than they all: For they did cast in of their abundance, but she did cast in all that she had, even all her living.

Luke, 1 : 53. He hath filled the hungry with good things, and the rich he hath sent empty away. See the parable of the rich fool, Luke, 12 : 20, etc. And of the rich man and Lazarus, Luke, 16 : 19 to 25.

Sin of trusting in riches.—Job, 31 : 24, 25, 28. If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much, I should have denied the God that is above.

Ps. 49 : 6, 7. They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him. Ver. 8, 14. 52 : 5. God shall destroy thee for ever. Ver. 7. Lo, this is the man that made not God his strength, but trusted in the abundance of his riches. 62 : 10. If riches increase, set not your heart upon them. Prov. 11 : 28. He that trusteth in his riches shall fall.

10 : 15. The rich man's wealth is his strong city, and a high wall in his own conceit. Chap. 18 : 11. 28 : 11. The rich man is wise in his own

conceit. Jer. 9 : 23. Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches.

Mark, 10 : 24. How hard is it for them that trust in riches to enter into the kingdom of God. Ver. 25. 1 Tim. 6 : 17. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

James, 2 : 6. Do not rich men oppress you, and draw you before the judgment-seat?

Wicked rich men.—Psalm 17 : 14. O Lord, deliver my soul from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure.

39 : 6. He heapeth up riches, and knoweth not who shall gather them.

73 : 3. I was envious at the foolish, when I saw the prosperity of the wicked. Ver. 7. Their eyes stand out with fatness; they have more than their heart could wish. Ver. 12. These are the ungodly; they prosper in the world, they increase in riches. Ver. 17, 18. I went into the sanctuary of God; then I understood their end. Surely thou didst set them in slippery places; thou castedst them down into destruction. Ps. 37 : 1. Job, 21 : 7. Jer. 12 : 1. Hab. 1 : 4.

Luke, 6 : 24. Woe unto you that are rich, for ye have received your consolation.

16 : 19. A rich man, clothed in purple and fine linen, fared sumptuously every day.—Ver. 22, 23. He died; and in hell he lifted up his eyes, being in torment, etc.

James, 1 : 10. As the flower of the grass, the rich man shall fade away.

5 : 1, 3. Ye rich men, weep and howl, for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as fire. Ye have heaped treasure together for the last days. See Rev. 6 : 15; 18 : 3, 8, 17. Eccl. 11 : 9.

The use of riches in the hands of good men.—Eccl. 3 : 12. There is no good in them, but for a man to rejoice and do good in his life.

5 : 18. Behold that which I have seen; it is good and comely for one to eat, and to drink, and to enjoy the good of all his labor that he taketh under the sun all the days of his life, which God giveth him; for it is his portion.

Ver. 19, 20. Every man also to whom God hath given riches and power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God. For he shall not much remember the days of his life; because God

answereth him in the joy of his heart. Chap. 2 : 24 ; 3 : 13 ; 8 : 15.

God maketh rich.—Deut. 8 : 18. The Lord thy God, it is he that giveth thee power to get wealth. 1 Sam. 2 : 7. The Lord maketh poor, and he maketh rich. 1 Kings, 3 : 13. The Lord said to Solomon, I have given thee both riches and honor. 1 Chron. 29 : 12. Solomon said to God, Both riches and honor come of thee.

Job, 1 : 21. Job said, The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord. Prov. 10 : 22. The blessing of the Lord it maketh rich, and he addeth no sorrow with it. Eccl. 2 : 26. God giveth to a man that is good in his sight, wisdom, and knowledge, and joy ; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. Ch. 3 : 13. See Gen. 24 : 35.

Riches promised to the righteous.—Ps. 112 : 2, 3. The generation of the upright shall be blessed. Wealth and riches shall be in his house.

Prov. 3 : 16. Length of days is in her [Wisdom's] right hand, and in her left hand riches and honor. Ch. 8 : 18, 19 ; 22 : 4 ; 24 : 3, 4.

15 : 6. In the house of the righteous is much treasure ; but in the revenues of the wicked is much trouble. 22 : 4. By humility, and the fear of the Lord, are riches, and honor, and life.

The soul of such immense value that none but

God in Christ could redeem it.—Ps. 49 : 6, 7, 8. They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him.

Ver. 8. For the redemption of their soul is precious, and it ceaseth for ever.

Ver. 15. But God will redeem my soul from the power of the grave: for he shall receive me. Selah. Ps. 69 : 18. Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. Ezek. 7 : 19. Their silver and their gold shall not be able to deliver them, in the day of the wrath of the Lord.

1 Pet. 1 : 18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers.

Ver. 19. But with the precious blood of Christ, as of a lamb without blemish and without spot.

All invited to come to Christ.—Matt. 11 : 28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Rev. 22 : 17. And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely.

Acts, 16 : 31. Believe on the Lord Jesus Christ, and thou shalt be saved.

Blessed are the merciful, for they shall obtain mercy.

MATTHEW, 5 : 7.

Pocahontas was the daughter of Powhatan, Emperor of the Indians of Virginia. She was twelve years old when Capt. Smith was taken prisoner in 1607. It was determined by Powhatan that he should be put to death. His arms being bound, he was laid prostrate at the feet of Powhatan, that those who stood ready with uplifted clubs might beat out his brains. At this moment Pocahontas rushed to the spot, and

placed herself over his head, and, with uplifted hands, begged that he might not be killed. This touched the heart of her father the Emperor, and he spared his life. In 1609 she went to Jamestown, several miles distant, when but fourteen years old, in a dark, dreary night, and unfolded to Capt. Smith a plot which had been formed for the extermination of the whole colony; and thus, at the hazard of her own life, saved them from destruction. She soon found the fulfillment of the blessed promise at the head of this narrative; she obtained mercy of the Lord in the forgiveness of her sins and the salvation of her soul, I trust. She made a profession of christianity, and was baptized; she was married to John Rolfe, and in 1616 accompanied her husband to England, his native land, where she was highly respected, and called the Lady Rebekah. This dear affectionate youth seemed to have the very spirit of Christ in her heart when but twelve years old; she threw herself between a fellow-mortal and the deadly weapons raised over his head, and thus saved his life. Perhaps the love of Christ was springing up in her soul when she did this deed of mercy. "They that seek me early, shall find me." When the glittering sword of eternal justice was brandished over our sinful heads, Christ, the King of glory, rushed forth and said, in his immaculate soul, Let that tremendous blow fall on me! Yes, dear friends, he offered himself a sacrifice

for us poor, guilty sinners, which might well astonish all others in heaven and on earth. And now I would say to our red brethren, will you not follow the example of your dear sister Pocahontas, who, I trust, has long since joined cherubim, seraphim, angel, and archangel, in celebrating the dying love of Jesus? Will you not show mercy to your fellow-mortals all around you, that you may obtain mercy and forgiveness of the Lord? Your sister seemed to get ripe for heaven early in life, and the Lord took her home to the mansions of glory as she was about to leave England for this country, in the 22d year of her age. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13. No doubt her work of mercy will follow her through all eternity. So far as I am informed, she was the first Christian convert in this country; but thanks be unto the Saviour of sinners, she is not the last. Many of our red brethren have already set out for heaven, and I believe they will reach the haven of eternal rest after crossing life's tempestuous sea, and become "heirs of God, and joint heirs with Christ." O! would you not like to meet them at the right hand of our blessed Redeemer, to walk the golden streets of the New Jerusalem, while all the mansions of glory resound with hallelujahs to the Lamb that was slain for us?

If so, repent and forsake all your sins. "Believe on the Lord Jesus Christ and thou shalt be saved." "Jesus said, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." "Him that cometh to me, I will in no wise cast out." John, 6 : 35 and 37. Go to Jesus, then, dear fellow-mortals; give your hearts to him for time and for eternity, and be for ever blessed.

It is a dreadful thing, indeed, to sin against God, and against Christ, after such kind offers of pardon and salvation. Will you not cultivate the spirit of Christ? Be merciful, be pitiful; instead of taking the weapons of deadly war, put on the helmet of salvation; get a good hope in Christ; that will be an everlasting defense for your head. Instead of the war-club, "take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Instead of angry passions, put "on the breast-plate of righteousness." Instead of falsehood and treachery, put on the girdle of truth. Apply to Christ for the wedding garment, that you may not be cast "into outer darkness, where there shall be weeping and gnashing of teeth." Matt. 22 : 11, 13. Be shod with the preparation of the Gospel; take the Bible as your guide, praying always in the Spirit; and you may land in the heavenly Canaan, to shout victory; glory to God in the highest!

HYMNS

Appropriate to the subjects of the Sermons in this volume.

TO THE IMPENITENT.

1. *The Strivings of the Spirit.* L. M.

1 Say, sinner! hath a voice within
Oft whispered to thy secret soul,
Urged thee to leave the ways of sin,
And yield thy heart to God's control?

2 Sinner! it was a heavenly voice,—
It was the Spirit's gracious call;
It bade thee make the better choice,
And haste to seek in Christ thine all.

3 Spurn not the call to life and light;
Regard, in time, the warning kind;
That call thou may'st not always slight,
And yet the gate of mercy find.

4 God's Spirit will not always strive
With hardened, self-destroying man;
Ye, who persist his love to grieve,
May never hear his voice again.

5 Sinner! perhaps this very day
Thy last accepted time may be:
Oh! should'st thou grieve him now away,
Then hope may never beam on thee.

2. *The Resolve.* C. M.

1 Come, trembling sinner! in whose breast
A thousand thoughts revolve,—
Come, with your guilt and fear oppressed,
And make this last resolve:—

2 "I'll go to Jesus, though my sin
Hath like a mountain rose;
I'll seek his courts, and enter in,
Whatever may oppose.

3 "Prostrate I'll fall before his throne,
And there my guilt confess;
I'll tell him I'm a wretch undone,
Without his sovereign grace.

4 "Perhaps he will admit my plea,
Perhaps will hear my prayer;
But, if I perish, I will pray,
And perish only there.

5 "I can but perish if I go,
I am resolved to try;
For, if I stay away, I know
I must for ever die."

3. *The Sinner arrested.* S. M.

1 My former hopes are fled,
My terror now begins;
My guilty soul, alas! is "dead
In trespasses and sins."

2 Ah! whither shall I fly?—
Where seek for mercy's door?
The law proclaims destruction nigh,
And justice armed with power.

3 When I review my ways,
I dread th' impending doom;
While yet some friendly whisper says,—
"Flee from the wrath to come!"

4 Oh! that I now might see
Some glimmering from afar,—
Some beam of hope to dawn on me,
And save me from despair.

REPENTANCE.

4. *Asking divine consolation.* L. M.

1 Sweet peace of conscience, heavenly guest!
Come, fix thy mansion in my breast,
Dispel my doubts, my fears control,
And heal the anguish of my soul.

2 Come, smiling hope! and joy sincere!
Come, make your constant dwelling here;
Still let your presence cheer my heart,
Nor sin compel you to depart.

3 Thou God of hope and peace divine!
Oh! make these sacred pleasures mine;
Forgive my sins, my fears remove,
And send the tokens of thy love.

4 Then should mine eyes, without a tear,
See death with all its terrors near,
My heart should then in death rejoice,
And raptures tune my faltering voice.

5. *Exhortation to Repentance.* C. M.

1 Repent! the voice celestial cries;
No longer dare delay:
The soul that scorns the mandate dies,
And meets a fiery day.

2 No more the sovereign eye of God
O'erlooks the crimes of men;
His heralds now are sent abroad,
To warn the world of sin.

3 O sinners! in his presence bow,
And all your guilt confess;
Accept the offered Saviour now,
Nor trifle with his grace.

4 Soon will the awful trumpet sound,
And call you to his bar;
His mercy knows th' appointed bound,
And yields to justice there.

5 Amazing love—that yet will call,
And yet prolong our days!
Our hearts, subdued by goodness, fall,
And weep, and love, and praise.

6. *Repentance at the Cross of Christ.* 7's.

1 Hearts of stone! relent, relent,
Break, by Jesus' cross subdued;
See his body, mangled, rent,
Covered with a gore of blood!
Sinful soul! what hast thou done?
Crucified God's only Son!

2 Yes, thy sins have done the deed,
Driven the nails that fixed him there,

Crowned with thorns his sacred head,
Pierced him with a bloody spear,
Made his soul a sacrifice,—
While for sinful man he dies.

3 Wilt thou let him bleed in vain,—
Still to death thy Lord pursue,—
Open all his wounds again,—
And the shameful cross renew ?
No ; with all my sins I'll part,
Break, oh ! break, my bleeding heart !

FAITH.

7. *Faith, our Guide.* L. M.

1 'Tis by the faith of joys to come,
We walk through deserts dark as night ;
Till we arrive at heaven, our home,
Faith is our guide, and faith our light.

2 The want of sight she well supplies ;
She makes the pearly gates appear ;
Far into distant worlds she pries,
And brings eternal glories near.

3 Cheerful we tread the desert through,
While faith inspires a heavenly ray ;
Though lions roar, and tempests blow,
And rocks and dangers fill the way.

4 So Abr'am, by divine command,
Left his own home to walk with God ;
His faith beheld the promised land,
And fired his zeal along the road.

8. *Redemption.* 8's and 7's.

1 Sweet the moments, rich in blessing,
Which before the cross I spend!
Life, and health, and peace possessing,
From the sinner's dying Friend.

2 Here I'll sit, for ever viewing
Mercy streaming in his blood;
Precious drops! my soul bedewing,
Plead and claim my peace with God.

3 Here it is I find my heaven,
While upon the cross I gaze;
Love I much?—I've much forgiven,—
I'm a miracle of grace.

4 Love and grief my heart dividing,
Gazing here I'd spend my breath;
Constant still in faith abiding,—
Life deriving from his death.

5 Lord! in ceaseless contemplation,
Fix my heart and eyes on thine,
Till I taste thy whole salvation,
Where, unveiled, thy glories shine.

9. *Victory through the Lamb.* C. M.

1 Give me the wings of faith, to rise
Within the veil, and see
The saints above,—how great their joys,—
How bright their glories be.

2 I ask them,—whence their vict'ry came?
They, with united breath,
Ascribe their conquest to the Lamb,—
Their triumph to his death.

3 They marked the footsteps he had trod;
His zeal inspired their breast;
And foll'wing their incarnate God,
Possess the promised rest.

4 Our glorious Leader claims our praise,
For his own pattern given,—
While the long cloud of witnesses
Show the same path to heaven.

PRAYER.

10. *Coming boldly to the Throne of Grace.*

S. M.

1 Behold the throne of grace!
The promise calls us near;
There Jesus shows a smiling face,
And waits to answer prayer.

2 That rich atoning blood,
Which sprinkled round we see,
Provides, for those who come to God,
An all-prevailing plea.

3 Thine image, Lord! bestow,
Thy presence and thy love;
We ask to serve thee here below,
And reign with thee above.

4 Teach us to live by faith,
Conform our will to thine;
Let us victorious be in death,
And then in glory shine.

5 If thou these blessings give,
And wilt our portion be,
All worldly joys we'll cheerful leave,
And find our heaven in thee.

11. *Watchfulness and Prayer.* C. M.

1 Alas! what hourly dangers rise,
What snares beset my way!
To heaven, Oh let me lift mine eyes,
And, hourly, watch and pray.

2 How oft my mournful thoughts complain,
And melt in flowing tears!
I strive against my foes in vain,—
I sink amid my fears.

3 O Lord! increase my faith and hope,
When foes and fears prevail;
And bear my fainting spirit up,
Or soon my strength will fail.

4 Oh! keep me in thy heavenly way,
And bid the tempter flee;
And never, never let me stray
From happiness and thee.

12. *Self-dedication.* C. M.

1 Welcome, O Saviour! to my heart;
Possess thine humble throne;
Bid every rival hence depart,
And claim me for thine own.

2 The world and Satan I forsake,
To thee I all resign;
My longing heart, O Jesus! take,
And fill with love divine.

3 Oh! may I never turn aside,
Nor from thy bosom flee;
Let nothing here my heart divide,—
I give it all to thee.

PRAISE.

13. *Rejoicing in Hope.* 7's.

1 Children of the heavenly King!
As ye journey, sweetly sing;
Sing your Saviour's worthy praise,
Glorious in his works and ways.

2 Ye are traveling home to God,
In the way the fathers trod;
They are happy now, and ye
Soon their happiness shall see.

3 Shout, ye little flock! and blest;
You on Jesus' throne shall rest;
There your seat is now prepared,—
There your kingdom and reward.

4 Fear not, brethren! joyful stand
On the borders of your land;
Jesus Christ, your Father's Son,
Bids you undismayed go on.

14. *Christ precious.* C. M.

1 How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

2 It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And, to the weary, rest.

3 Jesus! my shepherd, husband, friend,
My prophet, priest, and king,
My Lord, my life, my way, my end,—
Accept the praise I bring.

4 Weak is the effort of my heart,
And cold my warmest thought;
But, when I see thee as thou art,
I'll praise thee as I ought.

ETERNAL SALVATION.

15. *Danger of Delay.* 11's.

1 Delay not, delay not; Oh sinner draw near,
The waters of life are now flowing for thee;
No price is demanded, the Saviour is here,
Redemption is purchased, salvation is free.

2 Delay not, delay not, Oh sinner! to come,
For mercy still lingers and calls thee to-day;
Her voice is not heard in the vale of the tomb;
Her message, unheeded, will soon pass away.

3 Delay not, delay not, the Spirit of grace,
Long grieved and resisted, may take its sad flight;
And leave thee in darkness to finish thy race,
To sink in the gloom of eternity's night.

16. *Salvation welcomed.* C. M.

1 Salvation! Oh the joyful sound,
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears.

2 Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise, by grace divine,
To see a heavenly day.

3 Salvation ! let the echo fly
The spacious earth around ;
While all the armies of the sky
Conspire to raise the sound.

17. *The voice of Free Grace.* 12's.

1 The voice of free grace cries, "Escape to the mountain !"
For Adam's lost race Christ hath opened a fountain ;
For sin and uncleanness, and every transgression,
His blood flows most freely, in streams of salvation.

CHORUS.

Hallelujah to the Lamb ! he hath purchased our pardon,
We'll praise him again, when we pass over Jordan.

2 Oh Jesus ! ride onward, triumphantly glorious,
O'er sin, death, and hell, thou art more than victorious ;
Thy name is the theme of the great congregation,
While angels and saints raise the shout of salvation.

3 With joy shall we stand when escaped to the shore,
With harps in our hands, we'll praise him the more ;
We'll range the sweet plains on the bank of the river,
And sing of salvation for ever and ever !

THE WORTH OF THE SOUL.

18. *The Christian Warfare.* L. M.

1 Stand up, my soul! shake off thy fears,
And gird the Gospel armor on;
March to the gates of endless joy,
Where Jesus, thy great Captain's, gone.

2 Hell and thy sins resist thy course;
But hell and sin are vanquished foes;
Thy Jesus nailed them to the cross,
And sung the triumph, when he rose.

3 Then let my soul march boldly on,
Press forward to the heavenly gate;
There peace and joy eternal reign,
And glittering robes for conquerors wait.

4 There shall I wear a starry crown,
And triumph in Almighty grace;
While all the armies of the skies
Join in my glorious Leader's praise.

19. *Pilgrim's Song.* 7's and 6's, peculiar.

1 Rise, my soul! and stretch thy wings,
Thy better portion trace;
Rise from transitory things,
Toward heaven, thy native place:
Sun, and moon, and stars decay,
Time shall soon this earth remove;
Rise, my soul! and haste away,
To seats prepared above.

2 Cease, ye pilgrims! cease to mourn,
Press onward to the prize;
Soon the Saviour will return,
Triumphant in the skies:

Yet a season, and you know
Happy entrance will be given;
All our sorrows left below,
And earth exchanged for heaven.

FIRST LINES OF HYMNS.

To the Impenitent.

Say, sinner! hath a voice within, . . . Page 179
Come, trembling sinner! in whose breast, . . . 180
My former hopes are fled, ... 180

Repentance.

Sweet peace of conscience, heavenly guest, . . 181
Repent! the voice celestial cries, ... 182
Hearts of stone! relent, relent, ... 182

Faith.

'Tis by the faith of joys to come, ... 183
Sweet the moments, rich in blessing, . . . 184
Give me the wings of faith to rise, ... 184

Prayer.

Behold the throne of grace, ... 185
Alas! what hourly dangers rise, ... 186
Welcome, Oh Saviour! to my heart, . . . 186

Praise.

Children of the heavenly King, ... 187
How sweet the name of Jesus sounds, . . . 187

Eternal Salvation.

Delay not, delay not, O sinner, draw near, . . 188
Salvation! Oh the joyful sound, ... 188
The voice of free grace cries, "Escape to the mountain," 189

The Worth of the Soul.

Stand up, my soul! shake off thy fears, . . . 190
Rise, my soul! and stretch thy wings, . . . 190

INDEX.

On the cover,—a representation of the grapes, or fruit of Eshcol, which was a foretaste of the fullness of joy, and glorious fruits of the heavenly Canaan.

At the top of the back,—the title.

At the bottom,—a representation of a Pilgrim, with the Christian armor on, going home to Christ, guided by the star of Bethlehem.

Front side stamp,—a family setting out for heaven: an angel pointing them to the golden gate, saying, "This is the way, walk ye in it."

The other side represents Elijah on the journey to heaven, in a chariot of fire.

Frontispiece,—represents people from the four quarters of the globe, coming to Christ, ... Page 2

Preface, ... 5

Commencement of the Sermons, ... 7

Representation of a Chariot of Time, ... 28

Reading the Bible with solemn meditation, ... 43

A multitude bowing before the beloved Son, ... 61

The Christian's flight to heaven, conducted by a convoy of angels, ... 75

Jesus Christ on the journey to heaven, the Apostles beholding him going home to glory, ... 122

Texts of Scripture appropriate to the different subjects illustrated in this volume, ... 148

The saving of Capt. Smith's life, by the interposition of an Indian Princess, ... 175

Hymns appropriate to the different subjects, ... 179